

University News

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Rabindra Bharati University — How, When and Where

R.K. SINGH

Revamping Higher Education System

SURYA NATH PRASAD

Books on Peace Education

REKHA RANA

Indian English Literature — A Synoptic View

M.S. RAJAJEE

The Need for Tolerance — Convocation Address

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UNIVERSITY NEWS

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IN THIS ISSUE

Rabindra Bharati University	1
Revamping Higher Education System	6
Books on Peace Education	8
Indian English Literature Convocation	14
University of Madras	20
Campus News	
Information Technology and Distance Education	27
Indo-Italian Research Council	28
Value Orientation to Education	29
New Ophthalmic Sponge	29
Agriculture	
Indo-US Pact on Agri Research	32
News from UGC	
Countrywide Classroom Programme	34
Book Review	35
Research in Progress	39
Theses of the Month	40
Current Documentation in Education	43
Classified Advertisements	47

Opinions expressed in the articles are those of the contributors and do not necessarily reflect the policies of the Association.

Editor :
SUTINDER SINGH

Our Hosts



Rabindra Bharati University How, When and Where

The 245th meeting of the Standing Committee of the Association of Indian Universities is being held at Rabindra Bharati University, Calcutta on 12 February 1996.

Of the three universities that the city of Calcutta has till now, Rabindra Bharati is the youngest. It was founded on May 8, 1962, under the Rabindra Bharati Act of Government of West Bengal, 1961, to mark the birth centenary of the poet Rabindranath Tagore, in whose ancestral residence (built in 1784) it found its first seat, and further, where two of the three faculties of the University, those of Fine and Visual Arts, are still located. With the eventual expansion of the University, the Faculty of Humanities was later (1976) added to its academic base, and a new campus on 56A B.T. Road was therefore requisitioned to house it. This new campus has also a Tagore connection, Harakumar Tagore, the poet's uncle who built a mansion called the Emerald Bower, and this building and its parklands, later acquired by the Government of West Bengal, finally became a complex of academic institutions, among which this university has the central and large share. The main administrative office is also situated at the Emerald Bower Campus.

The University was reconstituted in 1981 by the Rabindra Bharati Act, 1981. The Preamble to this new Act has made it expedient for this University ".... to encourage in conformity with the ideas and thoughts of Rabindranath Tagore, the integration of cultural heritage of the nation consistent with its linguistic and socio-economic history and to enable it to function more efficiently as a University encouraging and providing for instruction, teaching, training and research in various branches of learning and courses of study, promoting advancement and dissemination of knowledge and learning, and extending higher education to meet the growing needs of society and to make the constitution of various authorities or bodies of the University more democratic".

As per provisions of the 1981 Act, elections to Statutory Authorities and other bodies (for the second term) were conducted smoothly during April-August, 1990 and Professor Pabitra Sarkar was elected by the Court (on August 20, 1990) for a four-year term.

While the Court and the Executive Council have representatives of different sectors of the academic community including students as also of other organisations on them, the Faculty Council and Boards of Studies consist of representatives of teachers and some experts having specialised knowledge in different disciplines in which the University is required to impart instructions.

The Faculties

The Faculty of Humanities or Arts consists of the Departments of Bengali, Economics, English, History, Philosophy, Political Science

and Sanskrit, all of which except Sanskrit offer both undergraduate Honours and postgraduate courses, days and evenings. The Department of Sanskrit has also a Condensed Honours (Day) course and only a Certificate and a Diploma course in the evening. The Arts Faculty also includes two professional courses of Library and Information Science as well as Education. Apart from these, the same faculty has two UGC sponsored centres for study and research : one for Vedic literature and the other for Tagore's life and work. The UGC sponsored Centre for Adult, Continuing Education and Extension has, on the other hand, to focus its activities on social and community services. The Rabindra Bharati University Computer Centre (1994), run by the Institute of Computer Engineers of India, a co-operative venture supervised by the Centre for Adult, Continuing Education and Extension, is also located at Emerald Bower.

The Faculty of Fine Arts has the Departments of Vocal Music, Instrumental Music and Percussion, Rabindra Sangeet, Dance and Drama as its constituents, while in that of *Visual Arts* the components are the Departments of Painting, Sculpture, Graphics and Printmaking, Applied Art and History of Art. Both of these faculties are, as we have already mentioned, based at the Jorasanko Campus.

Also located at the Jorasanko Campus are a small administrative unit and a library, both of which cater to the needs of the students of the campus. The West Bengal State Akademi of Dance Drama, Music and Visual Arts, a body of the Univer-

sity dedicated to promotion of the arts, also has its office here. But the place of prominence here is occupied by the majestic house of the Tagores. Its frontal facade is that of the 'Maharshi Bhavan' the first and second floor of which (along with the first floor of its wing 'Vichitra') houses a biographical museum on Tagore and aspects of the Bengal Renaissance. Maharshi Bhavan also houses three art galleries : one with Tagores' own (original) paintings, another with portraits and effects of the family and the third and larger one with the paintings of the 'Bengal School' painters, displaying items done by Abanindranath Tagore, Nandalal Bose, Jamini Roy, Ramkinkar Baij, etc. The back portion of Maharshi Bhavan, called Ram Bhavan, is now being renovated by the Archaeological Survey of India. There is an inner courtyard separating the two sections of the building, on the north of which there is a small place of worship according to Brahmo faith.

The Emerald Bower Campus, on the other hand, is quite expansive and has a vast green area, with a playfield in front, and 18.5 bighas of waterspace behind the main Administrative Building. Plans have been mooted to shift the academic faculties at Jorasanko to this campus and to develop the Jorasanko cluster of buildings as a cultural complex, with more galleries, research libraries, scholars' hostels, auditoria, a *son-et-lumiere* show etc, among which the Maharshi Bhavan will have the pride of place.

The total land area and the built-up area under the possession of the University is shown in the table below :

Total Land-Area and Built-up Area in Two Campuses

(As on March, 1995)

Sl. No.	Area	Emerald Bower Campus	Jorasanko Campus	Notes
1.	Total land area	17 acres	5 acres	*For both campuses, teaching area includes library-spaces and teachers' rooms.
2.	Total built-up area	95,273 sq.ft.	1,30,554 sq ft.	* Item 2 excludes students' hostels, teachers' & employees' quarters
3.	Teaching area	69,296 sq.ft	90,740 sqft.	
4.	Non-teaching area	20,000 sqft.	9,572 sqft.	
5.	Other areas including canteen, etc	5,977 sqft.	30,242 sqft.	* Item 5 excludes garden areas

Academic Programmes

The university has the following academic programmes :

D. Litt/Ph.D in all subjects; *M.Phil.* (2 years) in Bengali, English, Philosophy and Sanskrit; *M.A.* (2 years) in Bengali, Dance, Drama, Economics, English, History, Instrumental Music, Percussion, Philosophy, Political Science, Rabindra Sangeet, Sanskrit, Vocal Music. *B.A.* (3-year Honours) in Bengali, Dance, Drama, Economics, English, History, Instrumental Music, Percussion, Philosophy, Political Science, Rabindra Sangeet, Sanskrit, Vocal Music. *B.A.* (2 year Special Honours) in Dance, Drama, Instrumental Music, Percussion, Rabindra Sangeet, Vocal Music. *Condensed Honours* (1 year) in Sanskrit; *M.V.A.* (Master of Visual Arts, 2 years) in Painting, Sculpture, Graphics and Printmaking, Applied Art, History of Art; *B.V.A.* (5 years) in Painting, Sculpture, Graphics and Printmaking, Applied Art, History of Art; *Pre-Degree* (2 years) in all Fine Arts subjects, *Diploma in Tagore Literature* (1 year).

Professional Courses offered in the evening are Bachelor of Education (15 months) and Bachelor of Library and Information Science (BLIS, 1 year).

Courses for Affiliated Colleges/Institutions are *Senior Diploma* in Dance, Drama, Music (Vocal and Instrumental), Percussion; *Junior Diploma* in Dance, Drama, Music (Vocal and Instrumental), Percussion, *Diploma in Visual Arts*.

Some Special Components of the University

There is the *Museum* at Maharshi Bhavan and *Vichitra* at Jorasanko with the Tagore biographical museum, three art galleries alluded to above and a museum on the Tagores and Bengal Renaissance.

The West Bengal State Akademi of Dance, Drama,

Music and Visual Arts, located at Jorasanko is actively engaged in the promotion of study, training, research and extension of various branches of Fine and Visual Arts, including folk art and culture of Bengal.

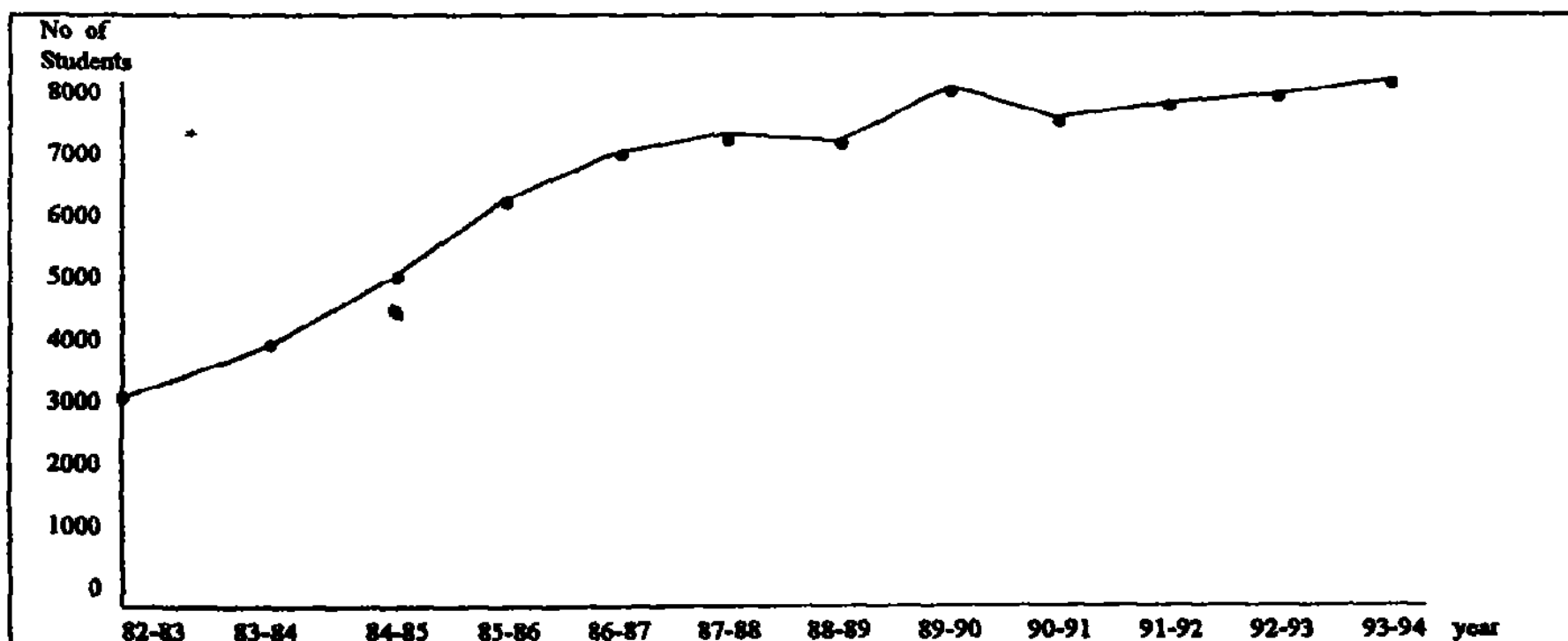
The *Centre for Adult, Continuing Education and Extension*, deemed to be an academic department of the University, is committed to the work of training of literacy workers and other social service personnel, motivating people in population education and other such programmes, evaluation of literacy achieved, and primary health care in some under privileged neighbourhood.

The *National Service Scheme* or the *NSS* unit is actively involved in both intra, and extra mural work in plantation, campus beautification, raising of social and national awareness, attending to the needs of the underprivileged students, employees and people at large.

The *Rabindra Bharati Sanskriti Sanchar Prakalpa* is active in its base at Muraripukur High School, where training is being imparted by the teachers and ex-students to about 180 children from 12 slums in dance, drama, music and painting. Another such project is being run by the West Bengal State Akademi of Dance, Drama, Music and Visual Arts at a Kankurgachhi slum.

The *University Employment Information and Guidance Bureau* at Jorasanko functions as a wing of the Directorate of Employment, Government of West Bengal and is providing consultancy about job and training opportunities and career guidance for the students.

The *Light and Sound Project*, an audio-visual show on the history of the Tagore house and the contribution of the Tagores and others in the arts



and culture of Bengal is going to be commissioned later this year.

Student Enrollment and its Features

The number of students in the University has grown by 64 per cent during the last ten years from a total of about 3000 in 1982-83 to about 7750 in 1993-94. The increase in students strength is particularly noticeable from 1984-85 onwards, largely because of the opening of several new courses of study at the undergraduate level, both in the day and the evening sections and also for the introduction of two professional courses of study (B.Ed. and B.Lib. & Inf. Sc.).

The total roll-strength of the students on 31 December, 1994 was 7866; among them, the number of female students was 4031, and that of male students, 3835; of them 884 belonged to scheduled castes and scheduled tribes, and 421 to minority communities. Foreign students, most of them on ICCR scholarship, accounted for 70 of them.

Teacher Strength

Although the University has only three faculties, its student strength can vie with any other multi-faculty University, hence the number of only 138 full-time teachers (excluding 21 accompanist teachers) till 1994 was not very encouraging, although a contingent of about 250 part-time teachers helped to keep the University going. The Govt. of West Bengal, however, has been pleased to concur to 7 posts of new lecturers in 1994-95, hence the teacher strength is now 145. The University has recently decided to do away with the part-time teaching system and invite instead Guest Lecturers, who will be remunerated for each class taken.

The Non-Teaching Employees

The total number of non-teaching employees vis-a-vis the volume and nature of service to be rendered to a large and growing number of students and the total built-up and other areas to be properly maintained, has been very low as compared to corresponding number (on similar work-load basis) in all other state-aided universities in West Bengal. Although a continuous process of rationalisation of work-load and re-allocation of staff among different Departments and Sections has been in operation, the problem of staff-shortage has assumed serious proportions in almost all areas particularly examinations, library, hostels, publications, student-services, caretaking, meeting cell, etc.

The problem of daily-rated employees has been solved, as the Executive Council of the University has in a recent decision absorbed them in regular time scale, encouraged and aided by the State Government's sanction of some new posts and its humanitarian policy towards such workers everywhere.

Number of Officers, Supervisory-Staff and Other Non-Teaching Employees (As on March 31, 1995)

Sl. No.	Categories of Employees	Number
1.	Total Number of Officers (including the Vice-Chancellor)	18
2.	Total Number of Supervisory Staff (Sr. & Jr.)	23
3.	Total Number of Assistants, Typists, and Technical Assistants (Sr. & Jr.)	117
4.	Total Number of all other categories of Non-Teaching Employees	205
5.	Total for 1, 2, 3 & 4	363

Residence Facilities for Students and Staff

The University has four students' hostels at present, two for the boys and two for the girls. The total intake capacity in the two girls' hostels is only 98 and the two boys' hostels can accommodate no more than 115 boarders. Since about 80% of the students are from a hinterland lying far and beyond the walls of the city and a large number is from such far-flung areas as North-Eastern States (Tripura and Assam in particular), Andamans and Bangladesh, the demand for a seat in the hostels every year is acute indeed, which, however, can only be fragmentarily met by the University. This constraint has resulted in a large number of commuting students. A proposed 50-seated girls' hostel at Salt Lake is however under way, which will marginally ease up the situation. The University has one Teachers' Hostel (8 flats) at Jorasanko, and one Employees' Quarters in a rented house at Panihati which accommodates 30 families. The Vice-Chancellor's residence cum-guest house at the Emerald Bower Campus has been recently commissioned.

Other Facilities

Apart from ensuring a general membership of its students under the Student's Health Home, the

University runs a skeletal health service for its students and employees on both the campuses. The service will soon be expanded.

The University has two subsidised students' canteens, one on each of the campuses. Training in cricket, football, table tennis is provided by the University and its sports section organizes participation of teams in the above games in various regional and national competitions.

The University offers financial subsidies to students towards tuition fees, educational tours, holding of re-unions, etc.

Organized Associations

The University has two Students' Unions one each for the day and evening sections, which are doing excellent work in the areas of voicing the demands of the students, meeting them in an amicable manner, helping the authorities, publishing annual magazines, holding 'fresher's welcome' and 'farewell' for outgoing students, arranging numerous seminars on contemporary topics and generally looking after the interests of the students with zeal and alertness.

Other than the elected Students' Unions, recognized democratic associations of teachers, officers, and non-teaching employees are constantly helping the administration with constructive suggestions and co-operative responses, which extend beyond their service related demands. These associations are :

- A. Officials' Concord
- B. Administrative Staff Council
- C. Rabindra-Bharati Karmi Sanstha
- D. Rabindra-Bharati Vishwavidyalay Karmi Sanstha

These apart, Rabindra-Bharati Praktan Chhatra Samiti (Alumni Association) has also been formed to help the University in various ways.

Highlights of 1995

Among the major events in the University which marked the year were the 20th Convocation held on May 8, 1995 and the 56th session of the Indian History Congress hosted by the University during December 28-30, 1995. At the Convocation, the degree of D. Litt. (Honoris Causa) was conferred on Shri Siddheswar Mukhopadhyay, Shri Somnath Hore, Shri Habib Tanvir, Shri U.R. Ananthamurthy, Shri

Satyen Maitra and Prof Dhiresh Bhattacharya for their outstanding contribution in the fields of vocal music, sculpture and graphic art, Indian folk theatre and creative literature, literacy activities, and research on Indian Economics respectively. Shri Chintamani Kar, renowned Sculptor was the Chief Guest.

The Indian History Congress was inaugurated at the Emerald Bower Campus of the University by Shri Benoy Krishna Chowdhury, Minister-in-Charge for Land and Land Revenue, Government of West Bengal on December 28, 1995. Nearly a thousand delegates rendezvoused from all over the country and beyond too.

The inauguration ceremony was attended among others by Prof Pabitra Sarkar, Chairman of the Reception Committee, Prof Satya Sadhan Chakraborty, Minister-in-Charge for Higher Education, Govt of West Bengal, Prof H.K. Barapujari, Prof R.S. Sharma, Prof Sitaram Singh and Prof Bharati Ray. A nine-foot statue of Rabindranath Tagore sculptured by Shri Manik Talukdar, of the department of Sculpture of the University was installed on the occasion of the Congress.

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Revamping Higher Education System

R.K. Singh*

M.V. Pylee's article on Reforming Higher Education (*University News*, Oct. 16, and Oct. 23, 1995), howsoever dismal and depressing in its depiction of the all-round decline in our universities and colleges, is an honest admission of the crises facing the system as a whole. He refers to maladies such as decline in teaching standards, irrelevant/outdated syllabuses, non-teaching by teachers and non-attendance by students, near impossibility of holding examinations in a fair manner vis-a-vis the evil of mass copying (now voiced as a fundamental right), tampering of answer books and data sheets, strikes, hooliganism, rise and protection of vested interests, corruption in management, corruption in selection of staff, corruption in admission of students (with or without donation/capitation fee), financial irregularities, lack of minimum facilities like labs, libraries, teaching aids, hostels, playgrounds and even offices, etc.

Pylee particularly points out how our universities and colleges have turned into "pockets of chaos, disorder, disruption and violence", how there has been lack of direction and purpose, lack of decision-making at all levels, ineffective (and incompetent) leadership, and failure of bodies like senate, syndicate, academic council, research board and functionaries like Vice-chancellor, Registrar, Finance Officer, and other senior officers vis-a-vis politicisation in every aspect of administrative and academic management. He pleads for a change in mindset of all those involved in higher education to effect "a wholesale restructuring" of the system. He also suggests active involvement of the larger community, including alumni, public and parents for better governance of universities and colleges.

Mediocrates Dominate

It is unfortunate in the last twentyfive years or so, 'mediocrates', with no professionalism or commitment to the cause of higher education, have dominated the scene and sought more 'freedom' to promote their narrow self-interests. They have been in the forefront, resisting every positive move for a change and surviving by ad hocism or spoiling work

culture, wherever it existed. They have not only made education a burden to the exchequer but also a cause of social tension, thanks to their non-productive teaching and research.

Key to Success

While fall in higher education standards is regrettable, I think there is a greater need for integrating higher education into the mainstream of the nation's economy. In the current economic scenario, university and college teachers have to realise that their survival depends on a better interpersonal interaction, cohesiveness and collective involvement to practise progressive ideas; in cultivating a higher quality of intellectual performance characterised by independent thinking, mutual respect, tolerance, and reason, in shunning non-academic, partisan, parochial and communal considerations to be able to promote professional excellence

Their success lies not only in their specialisation, research and advancement of knowledge but also in turning out competent and employable students, building flexibility into curricula which facilitate inter-disciplinarity and movement to other specialism, and pursuit of pragmatic research for local, regional and national utility.

If they continue to practise narrow bigotry in the name of specialism, or seek personal gains and facilities to promote petty objectives, or demonstrate poor personal integrity and moral courage, they will only strengthen their own complexes and ultimately suffer socio-intellectual isolation. The country won't, and should not, support their cynical manipulation for money and status. The younger generation won't let them bluff their way out of the mess they have created over the years.

Openness Needed

Since the emphasis has been on keeping information close to the chest (right to information is almost universally denied in the name of confidentiality of decisions, etc) in our universities and colleges, misuse of power/authority and isolation of teachers and staff in small groups is the normal result.

As it is, the administrative system has not been conducive to quality research or studies. Most of

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even those who have been talking about progressive ideas like interdisciplinary research or team teaching have not shown the desired intellectual flexibility or respect for others' abilities. Most of the senior faculty remain cloistered in their own complex of subject superiority or suffer from academic complacency, shunning fresh orientation. Perhaps, time is ripe for each institution of higher learning to get rid of its dead wood among teachers and staff which has been playing all kinds of games to perpetuate its nefarious designs.

Some More Suggestions

As I think aloud about the negative trends that have set in the higher education system, I see sense, and justification too, for suggesting measures such as:

- (i) *contractual appointments;*
- (ii) *regular academic audit* of each department;
- (iii) *reducing cost* of academic and research training and making higher education *self-supporting/cost-effective;*
- (iv) *pursuing need-based teaching and specialisation* with emphasis on locally, regionally and nationally relevant research,
- (v) *stopping research for the sake of research* or without any original impact on teaching (or industry) and linking teaching and research to the economic growth of the country;
- (vi) *encouraging indigenous R&D and self-reliance* (and, to that extent, putting an *embargo* on import of equipment or technology that are often reduced to 'show-pieces' in most universities), curbing wasteful, non-productive practices;
- (vii) forcing universities and colleges to *ensure optimum utilisation* of the available manpower and material facility, and consolidating the gains of the past, and
- (viii) persuading political parties of all colours to *deaffiliate unions* (students, karmacharis, and teachers) active on various campuses.

AIU's Role

To revamp the system, as also to remove mediocrity, the Association of Indian Universities (AIU) can also play a vital role: It may be helpful in facilitating inter-university mobility of senior faculty appointed on a regular contractual basis besides ensuring a periodical review of policies and trends to keep higher education in line with the needs of the society, country and industry. AIU may also chalk out a viable strategy for inter-university collabora-

tion at national and international level besides facilitating growth of private universities in specific areas so that higher education is purposeful and qualitative.

I can also visualise the AIU's role in selection of important functionaries for centres of higher learning: It can perhaps prepare computerised biofiles of experienced persons willing and competent to be appointed as Vice-chancellor/Director/Registrar/Finance Officer/Controller of Examination, etc. (The body may decide on the norms for empanelling names through collective wisdom of its member universities.) The state and central governments should appoint a person from the AIU panel for a fixed term so that the offices of important functionaries in institutions of higher learning could be depoliticised and their dignity restored.

Ensure Performance

It is good the state subsidy has been gradually reduced and universities and colleges are being virtually forced to look for resources elsewhere, but those who consume most within the system, i.e. teachers and administrative staff, need to be pressed more to contribute most in terms of their performance. If they fail to improve their efficiency and effectiveness, if they fail to justify their existence, whatever the constraints of the system, other stronger measures should be resorted to.

As the century draws to a close, we in the university profession cannot ignore the sense of urgency or needs of the foreseeable future. Perhaps, the more independent universities and colleges become of the government funding, the better it would be both for the government and the Higher Education Sector: the irrationalities of the system will gradually disappear under their own pressure, following attempts at rationalisation and cooperation, on the one hand, and transparency and accountability in governance, on the other.

Since the future scene is likely to be dominated by international/inter-regional considerations, it is only logical to think in terms of collaboration rather than competition and make the best out of the available expertise in various universities. For higher education to be qualitatively compatible, self-sustaining and contributing to the state's economic growth, the system as a whole needs to be made forward-looking, considering national development policies and strategies, social needs and financial resources available.

Books on Peace Education

Surya Nath Prasad*

Victor Hugo once said, "A human being who can read has been saved." Reading to 'be saved' means saved from oppression, dependence and hunger. Through the act of reading, oppressed and oppressors, exploited and exploiters both will become aware of reality and being human, capable to change the world of exploitation. And the way to continue human is to keep on reading. The reading of popular books has brought great revolutions in history. The modern democracy is also the advent of reading the books like : *Traite Sur la tolerance* by Voltaire, *The Rights of Man* by Thomas Paine, *The Social Contract* by Jean Jacques Rousseau, *Liberty Today* by C.E.M. Joad, *Democracy on the March* by David Lilienthal, *Equality* by David Thompson, *Towards Social Equality* by John A. Hobson and other similar books, and also essays like "On Liberty" by John Stuart Mill, "Two Concepts of Liberty" by Isaiah Berlin, "Civil Disobedience" by Henry David Thoreau, *The Dangers of Disobedience* by Harold J. Laski and similar essays

In the past two years I read several books and essays on humanitarian education such as peace education, human rights education and tolerance education. I would like to mention a few of them which have impressed me much and my own ideas have got much support from the views contained in the books read by me, and thoughts in the books have also provoked and stimulated me to think further.

Hints for Self Culture written by Lala Har Dayal is a wonderful book. Though it is small in size it covers a wide field of knowledge. Almost every discipline has been covered, reflected upon, discussed and commented. It incites free-thinking in every field of knowledge. Therefore, I consider *Hints for Self — Culture* of Lala Har Dayal as an excellent and indispensable epic. In the beginning page of this book, Lala Har Dayal observed : "Most men and women today are not free and wise — they are like kites flown by the priests and politicians who hold the string. They are fleeced and fooled on account of

their ignorance of Science, History, Economics and other subjects", and he diagnosed and wrote "Half of the ills of Mankind are due to ignorance, and other half arise from Egotism." Understanding the habit of mankind he suggested, "you feed the body several times a day : don't starve the Mind. Keep a diary, in which you should note the titles of new books. Get new and secondhand catalogues from the booksellers... Own a private library, however small. Take pride in the books that adorn your home. With every book you buy, you add a millimetre to your mental stature ... Set apart a fixed proportion of your income for the purchase of books and Journals : call it THE BOOK FUND, and don't draw upon it for any other purpose..."

Har Dayal advocated free thinking. Therefore he advised all people to learn from each teacher, and warned not to be enslaved by any, quoting Corneille who said, "O Moses, be silent ! And thou Truth, eternal and immutable Truth, speak to me " And he suggested us, "You may also appeal from the partial lives of the great men to the Ideal, in which alone Perfection is found." Further he has written, "It is absurd to ascribe absolute perfection to any man or woman dead or living."

Regarding democracy in the World - State, he was in favour of direct democracy, not representative. He questioned putting some genuine reasoning, "A citizen does not eat by proxy, drink by proxy, marry by proxy, or die by proxy : why should he then make laws and choose policy by proxy?" And he himself suggested the answer, "The people will discuss and decide everything directly by the Initiative and Refrendum, not indirectly through Parliament and Councils, as they are compelled to do at present." He considered parliament as an unnecessary evil saying, "Parliamentary democracy is not democracy at all; it is oligarchy based on fraud." Quoting Demos who must now rise in wrath and say : "Away with these hucksters and tricksters, who draw big salaries for deceiving and duping me. Why should they dictate to me? Why should 615 mercenary talkers make laws for forty-eight million? Who ordained these political priests and mediators, that have turned my Temple of Wisdom into a den of thieves? This circus must now be closed for ever. I will legislate directly in future, and thus

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be mistress in my own house." Lala Har Dayal hoped, in the World-State, "Its Ministers will be sages and saints; its civil servants will be scholars and scientists. It will be responsible not only for administration, but also for education and edification. It will train the citizens in all Virtue and Wisdom. It will correspond to Aristotle's definition of the State..."

Though Har Dayal has commented and discussed deeply and thoroughly on all the disciplines of Intellectual, Physical, Aesthetic and Ethical Cultures, which are ocean of knowledge, I have tried to put some of ideas on areas of interest to Har Dayal. Different readers and scholars may be enlightened and provoked by reading different sections of this book as per interest of their own areas of ideas, studies and activities.

Another tiny book, but large and emphatic in ideas contained in it, is *The Reconstruction of Humanity* written by Pitirim A. Sorokin. In the Prologue of his book, Sorokin tells us, "Humanity wants peace in place of war. It is hungry for love in lieu of hate. It aspires for order to replace disorder. It dreams of a better humanity, of greater wisdom, of a finer cultural mantle for its body than the bloody rags of its robot civilization..." Further he says, "... humanity has childishly followed in this quest one leader after another and has credulously tried various plans of salvation. In vain! None of the leaders and none of the plans have delivered the goods they promised. Instead of peace they have produced two world wars. Instead of happiness and plenty they have brought mankind into an inferno of misery..." Therefore he suggests, "... More imperatively than heretofore must it choose new leaders." Sorokin has put his whole ideas in six parts and 15 chapters in the book. Part-I deals with Quack Cures for War and Impotent Plans for Peace. Insufficient Factors of Altruism have been discussed in Part-II. Part-III explains about Cultural Factors of Altruism and Egoism. Social Factors of Altruism and Egoism have been commented upon in Part-IV. Part-V argues about Personal Factors of Creative Altruism. And the concluding Part-VI puts questions and gives answers on the Ways of Realization of the Plan. Sorokin says, "No human group can survive without a minimum of altruistic conduct among its members. If newborn infants were not cared for, they would die, and their death would end the existence of the group..." Further he tells, "Without a minimum of altruism, all the sick, incapacitated, and aged members of a group would soon die..." Therefore according to

Sorokin, there is no peace or survival without altruism. He considers an increase of altruism as a condition of lasting peace. Sorokin considers some of the great persons as altruists. He makes known to us, "The great altruists of humanity, such as Buddha, Jesus (as a man) and Saint Francis of Assisi, represent the highest type of altruists. They were free from anti-altruism and largely from nonaltruism; they loved even their enemies; their sphere of love was unlimited; their love was more intense; their altruism was of the most creative, wisest, and purest type." In Chapter - 3, Sorokin says, "... neither the growth of school education nor the multiplication of technological inventions and scientific discoveries has led to a decline of wars and revolutions. As a matter of fact, they have been attended by an enormous increase in war and revolution during the most literate and scientific century of all history."

Power and Morality written by Pitirim A. Sorokin and Walter A. Lunden is an excellent and inspiring guide book not only for enlightened readers but also for rulers, heads of state, servants of people, elders of all the institutions and especially youth of every society. Though it is a small book, it has twelve chapters well digested. They observe that the well-being of the human race is today largely determined by a mere handful of the top rulers of the great nuclear powers. But they raise questions, "Can we entrust the fateful decision of war or peace - and through that the 'life, liberty, and pursuit of happiness' of hundreds of millions of human beings - to the few magnates of this power? Do they have the wisdom of the serpent and the innocence of the dove necessary to lead us to a lasting peace and a magnificent future?" For their part they are inclined to answer these questions in the words of the Psalmist: "Put not your trust in princes (and rulers) ... in whom there is no help" (*Psalms* 146:3). They say that this advice, so correct in regard to the rulers of the past, is particularly timely in its application to contemporary governments. They are strictly of the view that the gigantic tasks of peacefully resolving the tremendous difficulties of the present, of preventing new wars, and securing man's creative progress, cannot be entrusted to the existing governments, and especially to "the nuclear governments" of the great powers. They call them tribal governments of politicians, by politicians, and for politicians, who do not display the minimum of intellectual, moral and social qualifications necessary for a successful solution of these tremendous tasks. Therefore, they prescribe sages and scientists for all the governments. They say, "Ascending governments of scien-

tists of all nations, the United Nations, and the future World Government can be enormously improved in their moral strength and wisdom by including in all governments these sages and moral experts. Their presence can prevent the governments from committing moral blunders, can increase their wisdom and morality and reinforce the total moral and spiritual order in the human universe." They forecast, "A few decades from now the governments of politicians, by politicians, and for politicians are likely to be as rare as white elephants. Their place will probably be taken by governments of and by scientists and experts." Whether such a government will also become the oligarchic government of scientists, by scientists, and for scientists is the question which has been discussed thoroughly in the book.

Pedagogy of the oppressed written by Brazilian educator Paulo Freire reflects his works and real experiences. His ideas contained in the book represent creative reaction of his sensitive mind to the very unusual misery and suffering of the oppressed around him. His own identification with the lives of the poor also led him to the discovery of what he calls the 'culture of silence' of the dispossessed. He experienced that the whole educational system was one of the main instruments for the maintenance of the culture of silence. Hence, Freire criticises all aspects of the existing educational system of the oppressive society. He attacks the aims of education, the device, the method and language of teaching, the contents of curriculum and the teacher-student relationship. Freire observes that the goal of the educational system is deposit making to minimize or anul students' creative power and stimulate their credulity and to serve the interests of the oppressors who care neither to have the world revealed nor to see it transformed. Freire proposes liberation as the aim of education and the role of teacher is to liberate, and to be liberated with the students. He says that the conviction of the oppressed that they must fight for their liberation is the result of their own conscientization. Freire diagnoses education as suffering from Narration - Sickness. He tells that narration (with the teacher as the narrator) leads the students to memorize mechanically the narrated contents. Therefore he proposes dialogue which is essential for authentic education. Without dialogue there is no communication and without communication there cannot be true education. Freire says that dialogue imposes itself as the way in which men achieve significance as men. Dialogue is the encounter in which the united reflection and action of the dialoguers are addressed to the

world which is to be transformed and humanized. Freire feels that through dialogue the teacher-of-the students, and students-of-the teacher cease to exist and new term emerges : teacher-student with students-teacher. The teacher is no longer merely the one who teaches, but the one who is himself taught in dialogue with the students, who in their turn, while being taught, also teach. Freire gives emphasis to the problem posing method in teaching. To 'problematize' in his sense is to associate an entire populace with the task of codifying total reality into symbols which can generate critical consciousness and empower them to alter their relations with nature and social forces. According to Freire, the problem - posing method affirms men as being in the process of becoming as unfinished, uncompleted being in and with a likewise unfinished reality. Freire criticises the banking-method of teaching because this method allows the scope of action to the students, extends only as far as receiving, filling and storing the deposits. Further he says that banking method emphasises permanence and becomes reactionary, problem - posing method - which accepts neither 'well-behaved present nor a predetermined future' - roots itself in the dynamic present and becomes revolutionary. About the language, Paulo Freire says in this great revolutionary book that in order to communicate effectively, the educator and the politician must understand the structural conditions in which the thought and language of the people are dialectically framed. Here I am tempted to quote from the writing on the theme *Intellectuals and Indian Democracy* of Amrik Singh who tells that Indian intellectuals are very far from the masses, while Indian politicians are near to the masses through communication. Indian intellectuals communicate through English but the common people do not understand English. The politician operates through the language of the masses. Not only does he use that language, he uses that idiom too. Freire calls his *Pedagogy of the Oppressed* as a humanist and liberatarian pedagogy which has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all men in the process of permanent liberation.

In the following lines I would like to mention similar quotes on 'School as Agent of Violence' from different popular books and writings of different authors read by me. Rabindranath Tagore in his

book *Personality* has written about school : "We have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed. From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead. We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the Epic, but he is supplied with chronicles of facts and dates. He was born in the human world, but is banished into the world of living gramophones, to expiate for the original sin of being born in ignorance. Child-nature protects against such calamity with all its power of suffering, subdued at last into silence by punishment." John Amos Comenius wrote in his *The Great Didactic*, "Schools are the terror of boys and the slaughter houses of minds — places where a hatred of literature and books is contracted, where ten or more years are spent in learning what might be acquired in one, where what ought to be poured in gently is violently forced in and beaten in, where what ought to be put clearly and perspicaciously is presented in a confused and intricate way, as if it were a collection of puzzles — places where minds are fed on words." Johan Galtung in his popular essay *How to Succeed in Peace Education without really trying* wrote, "only rarely is education nowadays sold with direct violence; the days of colonialism and corporal punishment are more or less gone. But structural violence is there, and it takes the usual forms : a highly vertical division of labour which in this case it expresses in one-way communication . and if in addition the contents of education is included, the structural violence becomes even more apparent." Christoph Wulf, in his paper on *Peace Education*, comprehends undesirable conditions within society which foster violence even including elements of violence in the family and the school system. In his book *Compulsory Miseducation*, Paul Goodman has written, "Schools are losing the beautiful academic and community functions that by nature they do have." He observes that a major pressing problem of our society is the defective structure

of the economy that advantages the upper middle class and excludes the lower class. John Holt in his book *Freedom and Beyond* writes, "Schools and school people, even those who do not dislike poor kids, discriminate against them in another way, more kindly, less contemptuous, but probably more destructive." Further he says, "Schools do not have the power of life and death over children. But they do have power to cause the mental and physical pain, to threaten, frighten and humiliate them and destroy their future lives." Hence, Everett Reimer considers schools as dead. In his book *School is Dead*, he shows, "Most of the children are not in school. While children who never go to school are most deprived, economically and politically they probably suffer the least psychological pain." Peter Buckman who edited the book *Education without Schools* writes, "Schools perpetuate the social barriers the deprived seek to cross." This is why Ivan Illich wants to deschool the society and abolish compulsory schooling altogether and the monopoly of knowledge by educational institutions and to devote the vast funds thereby released to a true education for every citizen that would last from cradle to grave. This idea of deschooling has been propounded by Ivan Illich in his most famous book *Deschooling Society*.

But the author of these lines hopes that twenty first century school will certainly be a non-violent and just. The future school will not be confined within four-walls only. It will cater to everyone for his proper development and awareness towards his total environment which will help him in becoming human. As Jacques Maritain put it, "Education is not animal training. The education of man is a human awakening." Paulo Freire also considers education as conscientization of human being. This is why Comenius expressed his two wishes regarding education of man, and he said, in *The Great Didactic*.

"Our first wish is that all men should be educated fully to full humanity, not any one individual, nor a few nor even many, but all men together and singly, young and old, rich and poor, of high and lowly birth, men and women — in a word all whose fate it is to be born human beings, so that at last the whole of the human race may become educated, men of all ages, all conditions, both sexes and all nations. Our second wish is that every man should be wholly educated, rightly formed not only in one single matter or in a few or even in many but in all things which perfect human nature..."

In the light of the above definition of Comenius, Robert M. Hutchins, the author of the famous book *The Learning Society*, considers all educational systems of the past and present as to some extent inhuman, non-human and antihuman. Hence, he has written in his book cited above, "Unless everybody can be educated, democratic aspirations will shortly seem naive, and man must renounce his claim to be called a political animal. He will be ruled by a bureaucracy, which may guarantee him certain rights, but not right to achieve full humanity through political participation. The lot of people will be bread and circuses."

In the recent years I have also read some notable essays (which are now all published in some books) on *Peace Education* — a newly emerging discipline — of renowned peace educators of the world. Magnus Haavelsrud in his paper *The Substance of Peace Education* (Now it is a part of Unesco's *Teacher's Kit on Peace Education*) says that peace education involves the principles of problem-oriented (content) and participatory-decision-making (dialogical form). He writes that conscientization efforts would create political forces which would be instrumental in struggle for social justice on the global as well as local levels, including changes in the formal system. In his essay on *Aims of Peace Education and World Studies*, Robin Richardson also says that personal liberation is the final aim of peace education or world studies, indeed of all education. The crucial connection between such liberation on one hand and peace or world order on the other lies in the view that the latter involves not only, and not so much, the absence of direct violence but also structural violence, hence the presence of justice, of freedom, of self realization. According to Johan Galtung, who has written in his popular essay *How to Succeed in Peace Education without reality trying* (which I repeat here with some more ideas of his), the form of peace education has to be compatible with the ideas of peace, i.e. it has in itself to exclude not only direct violence, but also structural violence. Only rarely is education nowadays sold with direct violence; the days of colonialism and corporal punishment are more or less gone. But the structural violence is there, and it takes the usual form : a highly vertical division of labour which in this case expresses itself in one-way communication, fragmentation of the receivers of that communication so that they cannot develop horizontal interaction and organise and eventually turn the communication flow the other way; absence of truly multilaterality in the education endeavour. All this relates to forms

and if in addition the content of education is included, the structural violence becomes even more apparent. He further writes that peace education should be an attempt to do away with this. Adam Curle's mind about peace studies has been cleared in his essay *The Scope and Dilemmas of Peace Studies*. He writes that the study of peace is not the study of pacification, of suppressing dissent, of maintaining the status quo, however, painful it may be to the less privileged. Some would maintain that peace was simply the absence of overt violence, but he believes that there are forms of concealed or indirect violence which do as much harm as more open sorts and which may, on occasion, be employed in the name of maintaining peace or law and order. Nor, on the other hand, does he believe that peace studies can be based on a kind of sentimental attempt to make everyone be friends, without correcting genuine injustices or conflicts of interest between them. The student of peace, for example, would not attempt to reconcile the master and the slave without having first worked to abolish the practice of slavery. Christoph Wulf in his essay entitled *Peace Education* tells us that since the early 60's peace education was conceived as a humanistic, idealistic education for the ideal of peace. Since then in peace education a more realistic attempt is made by relating the major conflict formation of the international system to the daily social experiences of the individual. It is attempted to make children, students, members of political parties etc aware of the fact that the political situation of the international system has an immediate impact on their own life. It is tried to relate the political and social experiences of the individual to the conflict formations of international system which is considered as one of the major tools to peace education. In this attempt specific reference to the concept of structural violence and organised peacelessness is given. In her essay *Disarmament : A key concept for Peace Education*, Betty Reardon says that the purpose of peace education is to provide knowledge to be applied to the problem of reforming and/or restructuring present human society to make it more just and less violent.

Taittiriya Upanishad, which is smallest one, is complete book on education or peace education. It is totally neglected by the modern educationists. It is not even mentioned in the courses of Bachelor and Master of Education. In it, there is dialogue between son, Bhrigu and father, Varun. There is a question: What is needful? And answers are mentioned in it as righteousness, truth, meditation, self-control, peace, ritual and humanity, which are sacred learning and teaching. There are two sections in the book:

1. Education, and 2. Peace. The concept of man, who is made of five sheathes (body, vitality, mind, intellect and spirit), is discussed, and education, which should be based on these five potentialities of man, is explained in this book.

The advent of tolerance, or rather its recognition as a factor for civil peace and a safeguard against injustice, was largely the work of philosophers. Among those, Voltaire was its real champion. His main contribution is still his *Traité Sur La Tolerance* (1763). The exceptional importance of this text lies in the fact that it is not simply a philosophical dissertation. Thought here stemmed from action, from what we would nowadays describe as the writer's 'commitment'. He has written in it: "Oh, thou of beings, of all worlds of all times (..) we pray (...) that all the little differences in (our) clothes, in our inadequate languages, in our ridiculous customs, in our imperfect laws; in our illogical opinions, in our ranks and conditions, which are so disproportionately important to us and so meaningless to you, that these small variations that distinguish those atoms that we call men from one another may not be signals for hatred and persecution." The recent Unesco publication - *Tolerance : the Threshold of Peace*, which is published to mark 1995 International Year of Tolerance, is worthy reading. It is teaching guidelines towards educating for tolerance. There are five chapters in the guide which deal with questions of why it is necessary to educate for tolerance, how to diagnose tolerance, and describe tolerance, the problems and opportunities, how schools themselves are a kind of laboratory for practising tolerance; and finally, how to include the concept of tolerance into every subject taught at every level and in every country.

Education and Significance of Life written by J. Krishnamurthi is also an excellent book which pleads for free thinking. It has eight chapters. Each chapter is illuminating, and deconditions the minds of the readers, and incites for self-knowledge and awareness of oneself in whom the whole of existence is gathered. I am much impressed with the last para of Chapter-V : "The School" of his book in which he says : "The true teacher is not he who has built up an impressive educational organization, nor he who is an instrument of the politicians, nor he who is bound to an ideal, a belief or a country, the true teacher is inwardly rich and therefore asks nothing for himself; he is not ambitious and seeks no power in any form; he does not use teaching as a means of acquiring position or authority, and therefore he is free from the compulsion of society and the control

of governments. Such teachers have the primary place in an enlightened civilization, for true culture is founded, not on the engineers and technicians, but on the educators."

The *Prophet* of Kahlil Gibran is also a wonderful book. Readers of this book may find some liberating thoughts from every page. I would like to quote from pages 67-68 of this book. When asked by a teacher to speak of teaching, Kahlil Gibran said :

"No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.

If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to threshold of your own mind.

The astronomer may speak to you of his understanding of space, but he cannot give you his understanding

The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm, nor the voice that echoes it.

And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither.

For the vision of one man lends not its wings to another man.

And even as each one of you stands alone in God's knowledge, so much each one of you be alone in his knowledge of God and in his understanding of the earth."

Last but not the least, for extension of knowledge, which is the basis of peace, I recommend to read the Chinese Classic : *The Great Learning*, in which it is noted :

"The extension of knowledge consists in the investigation of things. When things are investigated, knowledge is extended. When knowledge is extended, ... the mind is elevated; when the mind is elevated, the personal life is deepened; when the personal life is deepened, the family will be regulated; when the family is regulated, the State will be in order; when the State is in order, there will be peace on earth."

Some books and essays as referred above are not familiar by names of Peace Education. However, they may be called books on Peace Education because these all deal with peace ideas, peace studies and peace activities.

Indian English Literature

A Synoptic View

Rekha Rana*

Indian English literature is an offspring of over two and a half centuries of British presence in India. With the passage of time and the accompanying socio-cultural and educational developments, the nomenclature of the literature underwent changes. It was first appropriately designated as Anglo-Indian Literature. "It meant, in the first place, the literature produced during the seventeenth, eighteenth, nineteenth and early twentieth centuries by a small body of British administrators, soldiers and missionaries who, during the working part of their lives, were residents in a remote and exotic sub-continent to which, in spite of every effort of love and duty, they could never, they often felt, in any real sense belong" This Anglo-Indian literature was written for Britons at home or in India. It meant also the literature written in English by Eurasians, Anglo-Indians and Indians. It began with the letters of Thomas Stephens (C. 1549-1619) a missionary who settled in Goa in 1579. In the initial years it consisted of travel accounts, and letters. Of them the important ones are the *Great Moghar, King of the Orientall Indyes, of Condahy, of Chusmer, and of Corason* by Sir Thomas Roe, *Relation of a Voyage to the Eastern India* by Edward Terry and *New Account of East India and Persia* by John Fryer. A few important writers of the eighteenth century are Robert Orme (1728-1801), Alexander Dow, and John Zephaniah Holwell and Charles Hamilton. Historical works abound in this period. English literary studies began with the publication of Hicky's *Bengal Gazette* in 1780. The two British orientalist Sir William Jones (1746-94) and John Leyden (1775-1811) studied Hindu sacred scriptures and Sanskrit literature. They also translated some Sanskrit poetical works into English for the benefit of their countrymen. Later, during the nineteenth century James Tod produced his magnum opus—'*Annals and Antiquities of Rajasthan*'. Mark Wilks' *Historical Sketches of the South of India* and Sir John Malcolm's *A sketch of the Political History of India* are some of the many works of this period. English women writers, like their male counterparts also dabbled in writing about the people and places of India. Ms Eliza Fay's *Original Letters from Calcutta*

(1817) and Ms Mary Martha Sherwood's *Little Henry and His Beaver* (1815) are mem-sahibs contributions to the growing number of English literary works on Indian subjects.

Following Macaulay's Minutes on English Education in 1835 formal education through English medium was introduced first in the Presidency towns and later in other important cities in the country. Out of the portals of these new centres of learning emerged a new breed of English litterateurs — the Indians and a fine sprinkling of Anglo-Indians whose literary themes and cultural background were different from those of the Britons. In this class of writers we have Raja Rammohun Roy (1722-1833), Henry Louis Vivian Derozio (1809-1831), Bankim Chandra Chatterji (1838-1894), Romesh Chandra Dutt (1848-1909), Michael Madhusudan Dutt (1827-1873) and Toru Dutt (1856-1877). The British civil servants continued cultivating their old taste of writing comprehensive histories and travelogues. Some of them such as William Browne Hockley, Philip Meadows Taylor, William Delafield Arnold wrote novels in Indian setting. *Pandurang Hari* (1826) and *Tales of the Zenana* (1827) by Hockley and Taylor's *Confessions of a Thug* (1839) and Arnold's *Oakfield, or Fellowship in the East* (1853) are worth noting. Besides fiction writers, we have poets too. Sir Alfred Lyall's *Meditations of a Hindu Prince* and *The Amir's Message* and many other poems were published in his *Verses Written in India* (1889) and Edwin Arnold's *The Light of Asia* a long poem on the life and teaching of the Budha are worth mentioning. These are a fine specimen of love of 'things Indian' by English authors. Among the prose writers of this period mention may be made of Sir Henry Stuart Cunningham's *The Chronicles of Dustipore* (1875) and of Edward Hamilton Aitken's *Behind the Bungalow* (1889). Thus a good deal of English literature was produced by officers and academicians upto the close of the nineteenth century.

Our survey of Anglo-Indian literature would be incomplete without describing the literary achievements of Rudyard Kipling (1865-1926) the Noble Prize winner. India's distinguished writer Nirad C. Chaudhuri considers Kipling to be "the only English writer who will have a permanent place in English

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Literature with books on Indian themes, and who will also be read by everyone who wants to know not only British India but also timeless India". His important works are *Kim* (1901) probably his best prose work. His best volumes of verse are *Barrack-Room Ballads* (1892) and *the Seven Seas* (1896). Professor Sajjad Husain in his *Kipling and India* points out that "Kipling's chief service to India is not that he made it understood, but that he made it interesting to a large general public who had never before given it serious attention". In contrast to Kipling we have E.M. Forster. His two important novels are *A Passage to India* (1924) and *The Hill of Devi* (1953). His *A Passage to India*, 'the novel in which England said goodbye for ever to Kipling's simplified views of Anglo-India and where a liberal mind saw the tragic irony, as well as the incidental humour, of the lack of contact between East and West. That Forster's views were not simply his own but were shared by other Anglo-Indians of his generation ..' Anglo-Indian literature in the old British sense ceased to publish with the transfer of Power in 1947. British literary men did not make abrupt end of their bonds with India at the stroke of 12 on August 15, but they continued to write about India. The tail-enders are John Masters whose *Night runners of Bengal* (1951) about the period of the Mutiny, *The Deceivers* (1953) about the Thugs, and *Bhowani Junction* (1954) about the Partition, are very popular. Another British novelist, M M. Kaye, whose *The Far Pavilions* (1979) and *The Morning. My early years in India and England* (1990) provide a good reading in colonial setting

Poetry

It is commonly believed that Indian English poetry was first published by Henry Louis Vivian Derozio in 1827. Before Derozio Eurasians had also composed poetry on Indian themes. The chief literary influence on Indian English poetry from its beginning was clearly 'romantic'. "A rigorous examination of the sources of inspiration of Indian English poetry right upto 1947 will show that to emerge as predominantly romantic in spirit was its manifest destiny since the prevailing political and social conditions and the general emotional climate were highly conducive to the growth of a typically romantic art".

The impact of Indian awakening following the battle of Plassey (1757) aroused creative thinking among educated Indians about the glorious past and the situation around. "This awakening of India", as Jawaharlal Nehru observes, "was two-

fold: She looked to the West and, at the same time, she looked at herself and her own past". This phase began in the early part of the nineteenth century. "Early products of this new education like Henry Derozio (1809-1831), the first Indian-English poet, were naturally filled with a fearless spirit of enquiry, a reformistic idealism and an iconoclastic zeal typical of the romantic spirit". Derozio died very young at the age of twenty-two. His poetry provides evidence of real potentialities. He employed in his poetry in a limited way Indian myth and legend, imagery and diction. "His long poem *The Fakeer of Jungheera* (1828) reveals both his narrative skill and his technical competence in using different meters to suit the changing tone and temper of the tragic story of a young Hindu widow, which also demonstrate his genuine reformistic zeal". With a few exceptions, other Indian English poets of this period were in a limited way also influenced by this new spirit of romanticism. Among them mention may be made of Kashi Prasad Ghose (1809-1873), M M Dutt (1824-1873), Shoshee Chunder Dutt, and Hur Chander Dutt. "The story of the poetry of the earliest phase of Indo-English poetry is thus mainly one of sadly unfulfilled promise in the case of Derozio and M M Dutt, the numerous echoes in the work of the minor verse writers being a phenomenon common in every age, not excluding the modern one (which has its own echoes of Eliot-Auden-Sylvia Plath), with only the master, whose voice is faithfully echoed, being changed".

The second phase of the poetry covers the period (1857-1920) "It was the period of revival of the Indian spirit. The new western educated intelligentsia had initiated religious and social reform movement. They successfully reestablished Indian identity. "It was a time of hope and expectation, of the birth of a national consciousness, of a new found strength to accept the challenge of the present and overcome it, and of a feeling that one stood on the threshold of tremendous possibilities". It was the period of high-noon of Indian English romanticism. Representative poets of this period were Toru Dutt, Sarojini Naidu, Rabindranath Tagore and Sri Aurobindo.

Toru Dutt (1856-1877) like Derozio died very young. Some of her lyrics — *Our Casuarina Tree* and *Sita* will find a respectable place in a book on Indian English romantic poetry. Rabindranath Tagore (1861-1941) was awarded the Noble Prize for literature on his poetical work *Gitanjali*. "An unblinkered view will reveal that '*Gitanjali*' (1912), Tagore's first work, is firmly rooted in the ancient tradition of

Indian saint poetry and yet reveals a highly personal quest for the Divine, characterised by a great variety of moods and approaches, ranging from the heights of ecstasy to the depth of despair". Tagore's other two poetical works are *The Gardener* (1913) and the *Crescent Moon* (1913). His critics have raised some questions on the merit of his works, "but this in no way detracts from the stature of *Gitanjali* as a masterpiece of Indian English romantic poetry". Aurobindo (1872-1950) wrote verses of several kinds — lyrical, narrative, philosophical and epic. His early short poems (1890-1920) reflect romanticism and the short poems (1895-1908) written, after his return to India are rich in mystical awareness. His *Savitri* is the most ambitious work. "Its forbidding length and intricate symbolism may deter the casual reader and the careless critic, but its thematic richness and technical skill makes it an outstanding achievement in Indian English romantic poetry".

Sarojini Naidu (1879-1949) has often been branded as a faded romantic. "It is true that her verse, at its worst, suffers from sentimentality, vagueness, sloppiness, a lack of intellectual fibre and a cloying sweetness". But her lyrics in *The Sceptered Flute* (1946) give strong evidence of composite Indian ethos she picked up from Urdu and Persian poetry. Her proper use of Indian imagery, pageantry, traditional Indian life, and splendour of the native landscape in her composition adds to the literary charm of her works. Among the minor romantic poets of this period we have K.D. Sethna, N.K. Gupta, S.N. Seal, G.K. Chattur, Armando Menezes and N.N. Bhushan.

The poetry of the post-Independence period is different from the poetry of the British period. A new wave of free thinking and style swept through poetry alcoves of academies and workplaces. "The era of hope, aspiration and certitude was gone; an age of merciless self-scrutiny questioning and ironic exposure commenced". The poetry of this period is "not more authentic than the imitative romanticism of the minor writers of the earlier periods. In fact, conveniently freed from the restraints of metre, rhyme and form, which their predecessors were compelled to obey, these minor moderns seem to disregard the inevitable compulsions of rhythm, intelligibility and sometimes even grammar". Most of these poets have been published by novice publishers in big cities. This period is also distinctly marked by streams of varied poetic themes. We have Hindu heritage poets, ethnic minority poets, poets affected by cultural alienation and social-landscape poets.

Among the 'heritage' poets we have A.K. Ramanujam, R Parthasarathy and Arun Kolatkar. These poets deal with the problems of roots, Hindu ethos and heritage and Indian and western culture. Among the 'ethnic minorities' poets we have Nissim Ezekiel, Adil Jussavala, Gieve Patel and Dom Moraes. The problem of alienation, inwardness, loneliness and insecurity pervades most of their works. Among the later categories we have Shiv K Sharma, Kamla Das, Jayant Mahapatra, P Lal, Pritish Nandi, and A.K. Mehrotra.

Drama

Unlike poetry and fiction Indian drama in English has not been a favourite form either with the authors or the readers. Many factors are responsible for this dismal situation; important of them all is that "Drama is a composite art in which the written word of the playwright attains complete artistic realisation only when it becomes the spoken word of the actor on the stage and through that medium reacts on the mind of the audience". A play requires a stage and a responsive audience. It is lack of these essentials that has dampened the spirit of Indian dramatists of the post-Independence period. During the raj days big cosmopolitan towns had theatres where dramas were regularly staged. Important of them were the Bombay Amateur Theatre (1776) and Grant Road Theatre (1846) in Bombay. Calcutta and Madras also had theatres where European plays were regularly staged. These theatres staged English authors' plays only. C S Nazir was perhaps the earliest Indian to write verse play in English. It was titled *The first Parsi Baronet*.

India had a rich and varied dramatic tradition "Drama was the fifth Veda for the ancient Hindus, and Indian classical drama which flourished for ten centuries and more can safely challenge comparison with its counterparts anywhere in the world". This tradition was absorbed into folk drama in regional languages. Our English dramatists did not draw upon the rich and varied Indian dramatic tradition. Unfortunately, the Indian English dramatists' 'model was not this folk tradition but first Shakespeare and then Ibsen and Shaw, just as it is now Brecht and the Absurd drama'.

Surprisingly enough, though firmly grounded in the Indian tradition, Sri Aurobindo and Kailasam never seem to have attempted drawing upon either the Sanskrit or the folk tradition, even in plays in which the setting and the characters were drawn from classical times, their model, as noted earlier was Shakespeare and not Kalidasa. "In addition to

the failure to exploit the potentialities of traditional Indian dramatic modes, there is also the equally disastrous failure to make creative use of the rich fund of myth which our tradition readily affords to any modern Indian writer".

Kailasam, no doubt, chose his subjects from the Ramayana and the Mahabharata. In *The Purpose* he presents Arjuna not the legendary archer but as a selfish man, similarly his Keechaka in the play by the same name is not villain of the Mahabharata fame but a hero in love with Draupadi. He confined himself with only limited use of ancient myth and legend to a revelation of a contemporary life.

The playwright in English has not only neglected use of ancient myth, he has also failed to make full creative use of the rich historical heritage. There are some isolated exceptions like Gurcharan Das's *Larins Sahib*, Lakhan Deb's *Tiger Claws* and Dilip Hiro's *To Anchor a cloud*. Our noted playwright Currimbhoy, is more busy with current politics in plays like *Inquilab*, *Sonar Bangla* and *Om Mane Padme Hum* than with ancient history.

There is a fairly good list of playwrights of note whose creations have wide approval of the thespians. These are Sri Aurobindo, T P Kailasam, Rabindranath Tagore, Harindranath Chattopadhyaya, Bharati Sarabhai, ASP Ayyar, Balwant Gargi, Asif Currimbhoy, Gurcharan Das, D M Borgaonkar, Girish Karnad and Nissim Ezekiel.

The actual achievement of Indian drama in English has remained poor. In a recently held National Seminar on Drama, several participants were of the view that the "Indo-English theatre had absolutely no relevance for India and if not dead, should be so". Dnyaneshwar Nadkarni, in a fit of righteous indignation, has even gone to the length of declaring: "Butcher them (the Indo-Anglian playwrights), castrate them, and force them to write in their native Hindi or Urdu or whatever Indian languages their fathers and mothers used to speak." Such a desperate statement should not be a deterrent to Indo-English playwrights. They should learn from our ancient drama traditions and a fine amalgamation of the native techniques may salvage English drama from its moribund situation.

Fiction

Short story and tale are precursor of modern novel. Indian English fiction also first appeared in the form of tales. Kylash Chandra Dutt's *A Journey of 48 Hours of the year 1945* was published in the *Calcutta Literary Gazette* of June 1835. It was followed by

Shoshee Chunder Dutt's *Republic of Orissa* published in *The Saturday Evening Hurkaru* in 1845. Both these imaginary stories were based on the writers' own perception of things to be. The first work which qualifies as fiction originated from the pen of the great fictionist Bankim Chandra Chatterjee. It was *Rajmohan's Wife* published in 1864. It was a social novel which depicted the sufferings of a Hindu wife at the hands of her husband. Bengal renaissance and its impact on socio-economic and political conditions in the country provided a rich harvest of subjects to fictionists. Among others it included the position of women, the plight of the peasants and the decay of the old aristocracy. Shevantibai M Nikambe's *Ratanbai. A sketch of a Bombay High Caste Hindu Young Wife* (1895), RC Dutt's *The Lake of Palms: A story of Indian Domestic Life* (1902) and Lal Behari Day's *Govinda Samanta or the History of a Bengal Ranyat* (1874) are some of the many novels on socio-economic situation prevalent at that time. Religious and historical themes were also patronised by novelists. Important of them are B.R. Rajam Iyer's *True Greatness or Vasudeva Shastri* (1925), and A Madhaviah's *Thilai Govindan* (1916). Among historical novels we have T. Ramakrishna's *Padmini* (1903), Jogendra Singh's *Nurjahan* (1909) and Svarna Kumari Ghosal's *The Fatal Garland* (1915). We had so far produced pedestrian novels. There were not much of 'engaging type' in them. One critic has said that "By 1930, Indian English literature was more than a century old, and yet, curiously enough, it had not yet produced a single novelist with a substantial output". Gandhi Age (1920-1947) provided enough ideas and background for constructing fiction which made literary impact at home and abroad. "Indian English novelists viz. Mulk Raj Anand, R K. Narayan and Raja Rao began their career during this phase. It was, in fact, during this period that Indian English fiction discovered some of its most significant themes such as the ordeal of the freedom struggle, East-West relationship, the communal problem, and plight of the untouchables, the landless poor, the economically exploited etc". Representative novels of this period are Mulk Raj Anand's *Untouchable* (1935) and *Coolie* (1936), K.S. Venkataramani's *Murugan the Tiller* (1927) and *Kandan, The Patriot: A Novel of New India in the Making* (1932), Dhan Gopal Mukherji's *My Brothers Face* (1926), R.K. Narayan's *Swami and Friends* (1935), Raja Rao's *Kanthapura* (1938), K.A. Abbas's *Tomorrow is ours A Novel of the Indian of Today* (1943), C.N. Zutshi's *Motherland* (1945) and N.S. Phadke's *Leaves in the August wind* (1947).

Some ethnic novels were also attempted during

Gandhi age. Most of them related to Muslim families. The lost glory and decaying Muslim culture was presented through them. Ahmed Ali's *Twilight in Delhi* (1940), Iqbalunnisa Hussain's *Purdah and Polygamy: Life in an Indian Muslim Household* (1944), and Humayun Kabir's *Men and River* (1945). Because of their very specific theme, such novels had limited appeal.

Political novel with wide national canvas emerged after Independence. The aftermath of the Great Divide had its wide repercussions in all corners of the country and this trauma unprecedented in scale and scope became a subject of many post-Partition novels. Among these novels we have *Waiting for the Mahatma* (1955) by R.K. Narayan, *I shall not Hear the Nightingale* (1959) and *A Train to Pakistan* (1955) by Khushwant Singh, *Some Inner Fury* (1953) by Kamla Markandaya, *Inqulab* (1955) by K.A. Abbas, *A Time to be Happy* by Nayantara Sahgal and Chaman Nahal's *Azadi* (1973) and a *Bend in the Ganges* (1964) by Malgaonkar. Historical novels with oriental touch have also been produced in Independent India. Kamla Markandaya's *The Golden Honeycomb* and Raja Rao's *Kanthapura*, *The Serpent and the Rope* and the *Cat and Shakespeare* belong to this class. Though sex had not been exposed in Indian novels upto 1960s, the new sex craze and sex education has not spared our novelists. Sasthi Brata's *She and He* (1973), K.M. Trishanku's *Onion Peel* (1973), Saros Cowasjee's *Good-bye to Elsa* (1973) and Kamala Das's *Alphabet of Lust* (1976) are some of the representative novels of this class. Shobha De and Vikram Seth have recently emerged as successful writers of social fiction.

"The Indian English novel is now slightly less than a century and a half old, though hardly fifty years have elapsed since it came of age. During this short span it has certainly given to the world at least some major novels which could only have been produced in modern India. David McCutcheon once asked "Whether a truly Indian novel was at all possible". On more than one occasion, *Untouchable*, *All About H Hatterr*, *The Guide* and *The Serpent and the Rope* have provided a clear answer to this question, each time in an unambiguous affirmative".

Prose

C.V. Boriah's *Account of the Jains* (1809) is said to be the first prose piece in Indian English. It was followed by Raja Rammohun Roy's original essay *A Defence of Hindu Theism* (1817). The renaissance spirit that followed the Great Revolt (1857) provided a stimulus to educated Indians to write on religion, social customs, historical past and political situa-

tion. Besides, Rammohun Roy, we have Krishna Mohan Banerji, a Christian convert of Bengal and Bal Shastri Jambhekar (1812-1846), editor of English-cum-Marathi journal *The Durpan* of Bombay who produced highly critical prose pieces on social issues. Rammohun Roy's *Petitions Against the Press Regulations* (1823) was described by Miss Colet as 'The Areopagitica of Indian history'. Ram Gopal Ghose (1815-1868) an enthusiastic political pamphleteer and a forceful speaker has been called as the Indian Demosthenes. The language of this pre-Revolt period prose was stylish, effective and forceful. The period between the post-Revolt and pre-Gandhian age (1857-1920) may appropriately be called the period of 'Political Prose'. "Most of this prose represents the spoken rather than the written word and is therefore inevitably oratorical in cast; so much so that one can almost see the clenched fist and the accusing finger." The representative writers of this era were Surendranath Banerjea, Bal Gangadhar Tilak, Kristo Das Pal, editor of the *Hindu Patriot*, Gopal Krishna Gokhale, Srinivasa Sastri, 'the silver-tongued orator of the Empire', Dadabhoi Naoroji, M G Ranade, Pherozeshah Mehta, B.C. Pal and Lala Lajpat Rai. In the beginning of the twentieth century religious and philosophical prose held its sway. The Bengali trio — Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo had their own distinctive style. "Tagore's prose is remarkable for its frequent spells of polyphonic utterances. Firmly grounded, like Tagore, in Indian ethos, Swami Vivekananda spoke with little poetry but with more virility. His is a muscular prose, with a striking rhetorical power If Vivekananda's was 'a tongue of flame' in Romain Rolland's words, Sri Aurobindo's were the lofty accents of the sage, especially in the *Life Divine* A massive treatise of more than a thousand pages on the theme of 'the affirmation or a divine life upon earth. The *Life Divine* is easily the crown of Indian English religious-philosophical prose". Among the pioneering historical writers we have a long string of undiminishing names such as R.G. Bhandarkar, M G Ranade and R C Dutt. The Gandhian Age (1920-1947) affected every walk of life—political, social and economic and it involved all strata of society—the rural and urban, the backward and tribal and women and youth. The prose of this period mirrors every aspect of happening in the country. Gandhi and Nehru have written thousands of prose pieces on these topics. Gandhi was immensely influenced by Indian traditions, culture, religion, philosophical ideals, and moral and ethical values.

"Gandhi had no desire to be counted among the

writers and in fact had once wished that his writings should be cremated with his body. Yet a mind with a significant world-view held with such firm moral conviction could not but be capable of a distinctive individual voice. Taking the Bible and the later Ruskin as his models, Gandhi uses a spare, simple and transparent style, which communicates with the directness of an arrow hitting its mark". Nehru was largely influenced by liberalism and humanism of the twentieth century. He was an internationalist in thought, and firmly believed in the tremendous power of science in changing the face of the world.

"Nehru's prose is a just reflection of the man — sincere and idealistic, urbane and cultured, vigorous yet graceful — a man endowed with a clean and sharp (though perhaps not an original) mind, strong emotions, a love of beauty and a keen comic sense. He has a sure feeling for the apt word and the incisive phrase which gives his style a remarkable trenchancy (e.g. his description of Independence as a 'tryst with destiny'). Nehru's prose, like Gokhale's, is again eminently 'prose of the centre'. Other political prose writers of eminence were C. Rajagopalachari, M.N. Roy, K.M. Panikkar and R.C. Majumdar. In the area of religious and philosophical prose Sarvepally Radhakrishnan's works reflect a sanskritised prose and only persons well-versed in Indian philosophy and religion could appreciate it.

The post 1947 period was marked by national resurgence. The euphoria generated by Independence made people think of the glorious past of the nation and its place in the comity of nations. It was a period of national self assertion. Nirad C. Chaudhuri is the most outstanding prose writer of this period. His *The Autobiography of An Unknown Indian* (1951) and *Continent of Opium* (1966) and *Intellectuals in India* (1967) make the reader spell-bound. "The rhythm of his prose shows distinct affinities with nineteenth century models, but the athletic vigour of his style, his eye for lively anecdote and homely parallel and his timely use of irony and satire save him from ponderousness". Autobiographical and historical literature of this period did not show a marked difference. Biographies have largely been hagiological in spirit with a few exceptions here and there. In historical writing a slant towards leftist ideology is seen in the works of D.D. Kosambi, Irfan Habib and Romila Thapar.

Indian prose writings — political prose, religious and philosophical writing, autobiography and literary prose — have been largely influenced by Victorian prose writers. It has also been influenced by

'Asiatic' style — the poetic cast of Sanskrit prose and the ornateness of Persian literature.

A large body of writings on Indian English literature have appeared during the past two centuries. Voluminous tomes of histories and critical surveys have also been attempted. Indian English is partly conditioned by the geography and the grammar and speech habits of the people in different linguistic areas. A true literature is firmly rooted in the soil of its country. The Indianness of the Indian English should be its valuable asset. It will endow it a distinct colour in the family of English literature.

The summing-up of the essay would be incomplete without making a reference to the 'Indian English Critical Triumvirate' — K.R. Srinivasa Iyengar, C.D. Narasimhaiah and M.K. Naik. The illustrious trio will be "remembered by the posterity for their pioneering efforts in interpreting and evaluating Indian English literature, establishing it firmly in native academic echelons, and winning global recognition for it". Apart from publishing scholarly tomes on various facets of the literature, they have convincingly conveyed to the literary world that Indian English literature has firmly established itself in the Indian soil and it is a part and parcel of Indian literature. Their critical reviews have added more literary meaning to the works and encouraged the prospective authors to do better. Srinivasa Iyengar would be remembered by generations of Indian English literateurs for his *Indian Writing in English*, his magnum opus and a 'veritable Bible for all students of Indian English literature'. M.K. Naik would be known for his perspective studies and critical surveys on various facets of the literature. His *A History of Indian English Literature* is adequate to immortalise him. And it is difficult to 'frame' the mercurial and charismatic personality, C.D. Narasimhaiah, a critic of the critics. Like the two he has a long list of serious writings which adorn the shelves of English men of letters all over the world. Narasimhaiah is sure to be remembered for all these works, his *Literary Criterion*, the foremost literary periodical in the country, and the extraordinary work he has been doing with missionary zeal through his 'Dhavanaloka'.

Indian English literature has come of age. It is no longer an appendage of commonwealth literature. It is being studied and researched in Indian and foreign universities. International organisations seriously consider its creative writings for award and recognition. Its tomorrow is as bright as of any other literature.

The Need for Tolerance

Dr. M.S. Rajajee, Chief Secretary to Government of Andhra Pradesh, Hyderabad, delivered the Convocation Address at the Supplemental Convocation 1994 and 138th Annual Convocation 1995 of the University of Madras. He said, "Without tolerance, there cannot be peace and without peace there cannot be development. Without development life has no meaning... It is for you, who are educated, to take the message to the people and urge upon them to have tolerance. We must have tolerance if this country is to go ahead. We need a congruence of hearts and a confluence of religions, a respect for religious beliefs and views of others." Excerpts

The word convocation originated in Europe and was originally meant to be an assembly of the clergy to meet in a synod to deliberate on ecclesiastical affairs. Subsequently, the convocation has become a graduation ceremony.

You are now graduating from the colleges of the University to the school of life, when you learn lessons of a new type, for which the education that has been imparted to you, acts as the foundation. Cardinal Newman has stated:

A University training aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspirations, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power and refining the intercourse of private life.

Even if some of the above aims and aspirations have been set for yourself by all of you, the purpose of your university education has been achieved.

You are now entering into a new world with hopes and aspi-

rations; some of you have trepidation about the trials and tribulations. I do not blame you. The country is passing through a very difficult phase and India finds itself at the cross-roads in several respects. Swami Ranganathananda says:

What is India today? A bit of a hell. We cannot trust each other. There is corruption among the citizens, in the administration and in politics. We cannot work together. We have lost the national vision and fallen under the tyranny of regional and caste loyalties. We more often pull each other down. We quarrel and fight on petty matters like linguistic, regional and water resources sharing issues. We resort to violence at the slightest provocation. Something has gone wrong somewhere during the last few decades. The spirit that had animated the nation during the struggle for freedom is not seen today. That spirit should have, on the other hand, animated the people of an undeveloped nation, like ours, ten-fold in our post freedom period, in order to make that freedom meaningful to the millions of our weaker sections. That has not happened and that has

been our post-freedom tragedy.

It is against this background, as you walk into the future armed with the degrees you have received today, a great responsibility devolves on you. You have a challenging role in these difficult days. As the future citizens of this great country, you have to face the challenges and resolve the difficulties.

At the outset I wish to refer to the urgent need for tolerance. Without tolerance, there cannot be peace and without peace there cannot be development. Without development life has no meaning. In various parts of India and even in comparatively peaceful Tamilnadu, you see differences based on religion, and differences based on caste. Religious intolerance has to be stamped out and stamped out effectively. You, as students, might have come from a Christian college or a Muslim college or from a Hindu college, but all of you have graduated from this single University, the Madras University. The syllabus is the same, the exam you write is the same and the valuation is the same. The same commonality has to be reflected in the lives of all of you, whether you are a Hindu or a Muslim or a Christian. We must all realise that there is a universality to religion and that all religions preach the same theme — that all of us are children of God and that we ultimately go back to the same God. If you read the *Bhagavad Gita*, it refers to all of us as being a part of that Supreme Self:

It is I who remain seated in the heart of all creatures, as the inner controller of all. And, it is I who am the source of memory, knowledge and the ratiocinative faculty. Again, I am the only object

worth knowing through the Vedas. I alone am the father of the Vedanta and the knowledge of the Vedas too.

The New Testament says the same thing:

My dear people, we are already the children of the God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed, we shall be like Him, because we shall see Him as He really is.

The Koran also says the same thing

Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, Who is he that intercedeth with Him, save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge, save that He will; His throne includes the heavens and the earth and He is never weary of preserving them; He is the sublime, the Tremendous

I have quoted from three main scriptures because it is essential for all of you at the formative stage of your life to know that there is a commonality in the religions. There is but one God, we call him by different names. There is one ocean, all the rivers fall into the ocean. If this is recognized, we will realize the futility of differences based on religion or caste. It is for you, who are educated, to take the message to the people and urge upon them to have tolerance. We must have tolerance if this country is to go ahead. We need a congruence of hearts and a confluence of religions, a respect for religious beliefs and views of others. I would like to add that when I am speak-

ing about tolerance, I am not speaking just about religious tolerance, but tolerance in a broader sense of the term — a tolerance for the other man's point of view, so that out of the thesis and the anti-thesis, a strong synthesis may emerge. You will then be partners in building a magnificent India — a country which will no longer be a sleeping giant, but a resurgent country, whose voice is heard in the comity of nations.

I must share with you the story of the Three Masons. There were three masons who were building a mansion. When the first mason was asked, what he was doing, he stated that he was a bricklayer. The second mason stated that he was working for his wages. The third mason, with pride in his eyes, stated that he was a partner in the building of a magnificent edifice. Graduates of today, I want all of you to regard yourselves not as mere work seekers, not as mere prospective wage earners, but as partners in the building of the magnificent edifice called a New India. The building of this edifice is a distinct possibility. I would like to emphasise that each one of you has a certain greatness in you and if each one makes an earnest attempt, you will become great. I will quote a very interesting discussion which takes place in the *Chandogya Upanishad*. The discussion goes as follows:

"Bring a banyan fruit from there."

"Here it is my lord."

"Break it."

"It is broken, my lord."

"What do you see there?"

"These rather fine seeds, my lord."

"Well, break one of them."

"It is broken my lord."

"What do you see there?"

"Nothing my lord."

"My boy, this finest essence which you do not perceive, verily, my boy, from that finest essence the large banyan tree thus arises. Believe me my boy. That finest essence which the whole world has for its Self, that is the True, that is the Self, that you are, O Svetaketu..."

Each one of you is a Svetaketu; each one of you has that divine spark which will enable you to grow like a banyan tree and have a crown which will be the envy of all. But the greatness will not come by itself. It will not descend on you. It requires a certain cleansing of the heart.

There is a parable which Sri Ramakrishna Paramahansa told his followers. In a village there was a young man named Padmalochan. He was not very bright. In the village there was also a temple which had never been washed, which had never been swept, which was full of filth and dust and which had no image of God. Padmalochan being not very bright, felt that Divine Grace will descend on him, if he makes a lot of noise making use of a conch-shell. He did not realise that he had to establish a deity, that he had to cleanse the place and then seek the Grace of the Lord. In the same way we have to cleanse the heart, purify the place and then seek the Grace of God for that Divinity to emerge out of us. One has to dive deep, plunge to the bottom and gather up the gems, for invoking the divinity in each one of us. So, my dear Graduates, dive deep into the sea of learning and you will come up with the gems. The jewel in the crown does not come and settle down by itself. It has to be found and it has to be embedded. It then shines, in all its glory, in each one of us. To come up with the jewel, one has to continue to learn, continue to educate oneself.

Learning is an eternal exer-

cise We study in the University called Life. We learn from our mistakes We should ever be students. I must here tell you a very interesting story which is said of Narada in the *Chandogya Upanishad*. Narada is very unhappy because he has no peace of mind. He goes to Sanathkumara and tells him that he has mastered all the Vedas and Upanishads but yet he has no peace of mind. Sanathkumara tells him that Narada has not mastered the Vedas or the Upanishads, but he has only mastered the words in them. It is the sound which has surrounded him, but not the underlying spirit of the Vedas and Upanishads. Sanathkumara advises him to go back and study them once again so that he will understand the deep underlying philosophy and the significance behind the sacred texts so that he will have the requisite peace of mind. Great Truths always emerge in Parables

I will retell another episode There was a person, who thought that he had mastered the Bhagavad Gita and went to a king. He was very proud of his knowledge and approached the king stating that he has mastered the Bhagavad Gita. The king asked him to go back and read the Bhagavad Gita again and come back. The man went back, studied the Gita and came back The king asked him to go back and study the Gita again. This happened on 4 or 5 occasions and each time the man realised that like the facets of a gem, there were so many things in the Gita, many of which he had not understood. After some time the man did not come back to the king because he was wholly immersed in reading the Gita and understanding the entire inner meaning of what was stated there. After some time the king went to him and asked him why he had not come back. The

man told him that he had not understood many things in the Bhagavad Gita. That is the beginning of intelligence.

In the *Kena Upanishad* it is stated as follows:

He who thinks he knows It not, knows It. He who thinks he knows It, knows It not. The true knowers think they can never know It because of its infinitude, while the ignorant think they know It

This, in essence, tells us that we have to go back again and again to our books, to our laboratories, to our research centres so that we will constantly refurbish our minds, our thought processes, our ideas and our outlook. Then we can face the challenges of life

In this process, I do not want you to get disheartened thinking that there is a huge challenge facing you I would once again quote from the scriptures

It is said that when Lord Ramachandra was young, his tutors went to Dasaratha and told him that Ramachandra had lost all interest in the study of scriptures, he was not taking his lessons seriously, he was not eating properly, he had become greatly disinterested in every thing. Dasaratha talks to Vasishtha and tells him that he should take Ramachandra under his wings and see that he comes out of the abysmal depths of unhappiness into which he seems to have fallen. Vasishtha gives a series of lectures to Ramachandra. This is known as the Yoga Vasishtha or the Supreme Yoga. At one place in the Yoga Vasishtha, Vasishtha tells Ramachandra, "Do not think that you are in a helpless condition. Be tolerant, composed, and even minded. Pleasures and pains, death and birth, gain and loss, censure and praise, respect and disrespect are mere imaginations of the mind There is only

one Supreme truth and it is this alone that exists for ever. Do not think of the past or the future. Be calm and dispassionate. Be rational. Abandon all hopes and expectations. Be as full as the ocean and free from the cares of the world. Rise above love and hate. Have an equal vision over all Remain tranquil Shine like a jewel with an internal light..." Vasishtha adds "...No one should walk in the wrong path. He who walks in the right path can work wonders. He can achieve any task however difficult it may be He will attain longevity, fame and self-realization. Dangers and difficulties flee from him. He has the power to bring destiny under his control. "I can do no better than to commend you to follow what has been advised by the sage Vasishtha.

It has been said that in Education, E stands for Enlightenment, D for Duty, U for Understanding, C for Character, A for Action, T for Truth, I for Integrity, O for Oneness, N for Nobility Hence, if your education is to be deemed to be complete, you must have all the above qualities or atleast now onwards acquire the above qualities Truth has an important role. In today's topsy turvy life there is even greater need and importance for truth in one's life I quote from the *Taittiriya Upanishad* :

Speak the truth Practice virtue. You must not be negligent of the truth. You must not be negligent of virtue. You must not be negligent of study. Worship your mother, worship your father, worship your teacher, worship the guest Whatever acts are irreproachable, those you must do, and no others. Whatever deeds among us are good deeds, those you must perform, and no others. Give willingly. Do not give unwillingly. Give according to your

resources Give with modesty. Give with fear. Give with sympathy

You must remember that it is only according to one's actions and according to one's conduct one becomes something or somebody in this world and the next. *Brihadaranyaka Upanishad* says :

According to one's actions, according to one's conduct so one becomes — the doer of good becomes good, the doer of evil becomes evil, a man becomes virtuous by virtuous action, sinful by sin. Just as an embroiderer, taking off from the loom a piece of embroidered cloth, weaves another newer and more beautiful cloth, so this Self, creates another and more beautiful form

That is why the Vedantins have said *Satyam Gnanam Anantam Brahma*

Along side of being dutiful, truthful, one should learn to be helpful. I would refer to *Neetichandrika* in which *Bhartrihari* made a classification of the society. He says that there are some *Satpurushas* or good people, who engage themselves for the good of others, sacrificing their self interest. There are others who engage themselves for the good of others, so long as it does not involve the sacrifice of their self interest. There is a third category who are the *manva-rakshas*, people who for the sake of their enrichment, do evil to others. The last category, consists of people, the devilish men, who sacrifice the good of others not even for their self enrichment, but merely to be bad. It should be the aim of all of you, to see that in life you are categorized as *Satpurushas*. You have received education. You are advantageously placed. There are many people, the poor, the disadvantaged sections, who have not

had the benefit of a school education, let alone a University education. These come from different social strata — backward, the most backward and in a few cases among the forward sections. Please remember to help them. The benefits of society cannot go only to some. Ambedkar has said:

Our aim is to realise in practice, our ideal of one man, one value, in all walks of life — political, economic and social

It is to this that you have to address yourself. By an accident of birth or by an accident of circumstance, some of you are today better placed than others. It is the bounden duty of all of you to see that you help others. The Vedas proclaim that *the persons who have crossed the sea of change, should help the others to do likewise*. All of you together should progress — the forward and the backward, the rich and the poor. This is what is said in the Upanishads — *together, all together we shall toil and travel — together, all together we shall steadily grow*. Swami Vivekananda has put it most effectively

Work is our fundamental duty and to work for others is a greater duty which is cast on us. Every nation, every man and woman must work out their salvation. Give them ideas, that is the only help they require and then the rest must follow as the effect. Ours is to put together the chemicals. The crystallisation comes in the law of nature. That is what is to be done in India. Life is short, the vanities of the world are transient, but they alone live who live for others; the rest are more dead than alive.

If you do this you would be doing what Francis of Assisi had said

Make me an instrument of your peace. Where there is

hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

You would have achieved what the Vedas proclaim:

*"Asato ma sadgamaya
Tamaso ma jyothirgamaya"*

From the unreal lead me to the real;
From darkness, lead me to light.

You would have, through your education and your work, lead people from darkness to light

Your long years of education to acquire the degree are over. You are now embarking on a new journey, a new voyage of discovery, a voyage into the unknown. Aurobindo, in a different context, says in *Savitri* :

God's long nights are justified by dawn. There breaks a passion and splendour of new birth. The dreaming deities look beyond the seen. And fashion in their thoughts the ideal world. .

Into a new world, I want you to walk. I began by painting a dreamy picture of the world. But as stated by Aurobindo, I look beyond the seen, I view, I see a vision — a vision of progress and prosperity, a vision of peace and piety, a vision wherein all of you young men and women, are partners in a great enterprise called the re-building of this great country. I would conclude by quoting from a Sanskrit poem

Look well to this day, for it is life, the very best of life; in its brief course lie all the realities and truths of existence; the joy of growth, the splendour of action, the glory of creation. For yesterday is

(Contd on page 26)

ENROLMENT IN EDUCATION

Enrolment by Stages (Scheduled Castes) — 1993-94

(As on 30th Sept. 1993)

S.No.	State/U.T.	Primary			Middle			Sec./Hr. Sec			Hr. Education		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	Andhra Pradesh	80874	64581	145455	207924	120078	328002	114041	54125	168966	23503	7842	31345
2	Arunachal Pradesh	94	64	158	37	19	56	14	10	24	5	6	11
3	Assam	233928	207594	441522	94425	77761	172186	54999	43764	98763	8082	4256	12338
4	Bihar	857300	362057	1219357	170506	50132	220638	63111	11152	74263	0	0	0
5	Goa	1613	1443	3056	671	490	1161	443	274	717	80	42	122
6	Gujarat	340355	268726	609081	121440	73731	195171	90075	49355	139430	20430	9960	30410
7	Haryana	254353	215259	469612	80980	47512	128492	46843	17160	64005	8506	1429	9935
8	Himachal Pradesh	99010	83660	182670	43280	29430	72710	22990	11710	34700	1581	620	2201
9	Jammu & Kashmir	42902	31279	74181	19073	13206	32279	8731	3775	12486	872	374	1246
10	Karnataka	599335	489543	1088878	175505	114396	289901	127816	56140	183956	22329	7920	30249
11	Kerala	171154	163814	334968	108799	104097	212896	62553	67158	129711	5339	5399	10738
12	Madhya Pradesh	700661	475886	1176547	298960	83692	382652	109905	26512	130417	16048	2870	18926
13	Maharashtra	895079	760350	1655429	342332	234967	577299	259019	136842	395261	67841	24533	92374
14	Manipur	2100	1950	4050	970	810	1680	1112	1298	2410	773	791	1564
15	Meghalaya	1293	1031	2324	568	409	977	681	355	1036	101	81	182
16	Mizoram	0	0	0	0	0	0	0	0	0	0	0	0
17	Nagaland	0	0	0	0	0	0	0	0	0	0	0	0
18	Orissa	441100	280800	721900	134300	78300	212600	62950	23150	86100	5436	1108	6544
19	Punjab	416981	338873	755854	138459	96742	235201	78699	50498	129197	8689	5968	14657
20	Rajasthan	605000	204000	809000	210000	45000	255000	127500	12500	140000	5842	373	6215
21	Sikkim	2482	2187	4669	501	462	963	265	224	489	22	22	44
22	Tamil Nadu	854406	738150	1592556	367522	273347	640869	189699	103073	292772	18430	9392	28022
23	Tripura	39674	33410	73084	13098	9242	22340	6103	3894	10097	990	376	1366
24	Uttar Pradesh	1744149	737375	2481524	591194	155935	747129	392652	68117	460769	54358	4117	58475
25	West Bengal	1176675	1012271	2188946	382175	352211	734386	125116	53875	178991	17364	7753	25117
26	A & N Islands	0	0	0	0	0	0	0	0	0	0	0	0
27	Chandigarh	8535	8915	15470	3471	2780	6251	2093	1913	4008	470	164	634
28	D & N Haveli	214	175	389	99	85	184	103	64	167	0	0	0
29	Daman & Diu	272	280	552	163	135	298	136	107	243	31	17	48
30	Delhi	113125	95154	208279	53840	42841	96681	35212	27354	62566	5286	3012	8298
31	Lakshadweep	0	0	0	0	0	0	0	0	0	0	0	0
32	Pondicherry	10754	10995	21749	5674	5687	11361	2898	2574	5572	549	359	908
INDIA		10411738	7160052	17580790	3565766	2014291	5580057	1981241	626373	2607614	292017	98992	391909

Source : Ministry of Human Resource Development, Annual Report 1994-95

L INSTITUTIONS IN INDIA (2)

Enrolment Ratio of Students Belonging to Scheduled Castes — 1993-94

S.No.	State/UTs	Classes I-V (6-11 Years)			Classes VI-VIII (11-14 Years)		
		Boys	Girls	Total	Boys	Girls	Total
1	Andhra Pradesh	135.62	113.26	124.69	63.40	38.33	51.11
2	Arunachal Pradesh	40.94	27.58	34.22	28.92	15.19	22.14
3	Assam	259.34	241.81	250.79	185.12	160.81	173.29
4	Bihar	96.86	44.61	71.86	35.98	11.27	23.81
5	Goa	109.28	97.47	103.37	76.03	55.25	65.61
6	Gujarat	183.45	154.51	169.45	114.72	74.25	95.13
7	Haryana	116.12	105.93	110.91	67.33	42.51	55.37
8	Himachal Pradesh	134.59	113.61	124.09	99.54	68.23	83.95
9	Jammu & Kashmir	112.18	85.60	99.20	87.07	63.90	75.82
10	Karnataka	151.42	131.21	141.62	76.25	52.30	64.58
11	Kerala	114.48	112.22	113.36	120.47	118.18	119.34
12	Madhya Pradesh	110.64	81.21	96.49	85.35	25.76	56.68
13	Maharashtra	261.90	240.00	251.30	178.42	130.77	155.37
14	Manipur	130.92	130.60	130.77	101.34	97.26	99.28
15	Meghalaya	290.08	230.91	260.47	223.76	154.82	188.86
16	Mizoram	.00	.00	.00	.00	.00	.00
17	Nagaland	.00	.00	.00	.00	.00	.00
18	Orissa	155.03	94.46	124.08	84.71	47.44	65.70
19	Punjab	129.92	116.30	123.44	72.69	56.92	65.25
20	Rajasthan	112.88	40.22	77.55	69.24	16.15	43.82
21	Sikkim	132.49	119.33	125.98	48.26	47.13	47.71
22	Tamil Nadu	164.08	149.47	156.97	112.25	87.59	100.21
23	Tripura	169.06	145.28	157.29	99.10	73.37	86.54
24	Uttar Pradesh	86.96	41.40	65.54	52.33	15.65	35.14
25	West Bengal	125.85	117.64	121.92	68.82	67.31	68.09
26	A & N Islands	.00	.00	.00	.00	.00	.00
27	Chandigarh	127.22	113.73	120.81	88.17	82.34	85.48
28	D & N Haveli	97.35	87.47	92.64	77.08	71.69	74.49
29	Daman & Diu	.00	.00	.00	.00	.00	.00
30	Delhi	106.38	103.09	104.86	83.41	79.59	81.67
31	Lakshadweep	.00	.00	.00	.00	.00	.00
32	Pondicherry	176.88	183.74	180.28	152.86	155.89	154.36
INDIA		123.33	91.15	107.81	74.21	45.01	60.13

Y, FEBRUARY 12, 1996

(Contd. from page 23)

but a memory, and tomorrow
only a vision. But today, if
well lived makes every yes-

terday a memory of happi-
ness, every tomorrow a vision
of hope.

Excerpts from the Report

by

P K Ponnuswamy,
Vice Chancellor, University of Madras

Established as *Annus Tristies* in 1857, and functioning steadily as the Centre of higher learning for 137 years, the University of Madras is one of the largest and oldest Universities of India. Spreading over eight districts of Tamil Nadu, associating with 139 affiliating colleges, 24 research institutes, 7 approved institutes, two extension centres, and 69 University Departments, it is constantly and continuously diversifying and expanding the teaching, research, and extension programmes.

Postgraduate, M.Phil and Ph.D. programmes are available in all the 69 University Departments and in 50 affiliated colleges. Scholars are also permitted to do research from a few educational, industrial, administrative and defence organisations.

Enrolment

In the University departments, 739 students in the postgraduate courses and 339 students in M.Phil programmes have enrolled in 1994-95. In the same year, 306 scholars (172 men and 134 women) have registered for Ph.D. degrees, both in the University Departments and recognised affiliated colleges. There were 3,220 candidates who have registered earlier and have been continuing their research work.

Among the 146 affiliated and approved institutions, 14 colleges are enjoying autonomous status, of which 8 are Arts and Science colleges, 5 education colleges,

and 1 physical education college. During the year 1994-95, there were 1,37,088 students [84,453 (62%) men and 52,635 (38%) women] in the enrolments of the affiliated colleges.

The Institute of Correspondence Education (ICE) is currently offering 14 bachelor degree courses and 8 master degree courses under regular stream academic year programme. Under the Open University and Credit Systems, 14 undergraduate courses both in English and Tamil are offered. In the Calendar year programme, 3 Certificate Courses, 7 Diploma, 2 Graduate, and 3 Master's Courses are offered. In total, there were 1,07,829 (50% men and 50% women) students in the distance education stream. Put together, in 1994-95, there were 2,45,000 students in both the regular and distance education streams of the University of Madras.

Special Activities

The Academic Staff College conducted 16 Orientation and refresher Courses for arts and science college teachers, one course for the engineering college teachers, and a two-day workshop on autonomous colleges. The Publication Division has brought out 4 titles. The University Students Advisory Bureau has conducted short-term courses and coaching programmes for various competitive examinations. The NSS Unit, with over 20,000 student volunteers in 101 colleges, has implemented numerous welfare activities, and donated 26,230 units of

blood. 35 sports and athletic teams of Madras University won many prizes in the inter-University South Zone and in the All India Tournaments. Dr. Sir A.L. Mudaliar Silver Jubilee Commemoration Sports Meet, the South West Zone Tennis Meet, and a 21-day summer residential coaching camp were also conducted by the University.

The University Library with a holding of over 4,82,000 books and 1145 periodicals served the public helpfully. The SC/ST cell helped a good number of SC/ST students relating to fee concession, loan scholarship, and SC/ST teachers in getting UGC teacher fellowships.

During the year, 46 endowment lectures and seminars were conducted, and new endowments to the tune of Rs. 5.5 lakhs were accepted. The institution of Dr. B.R. Ambedkar Chair, funded by the Government of India needs special mention.

To the existing 136 prizes, 122 medals, and 65 scholarships, newly created 4 prizes, 2 medals and 2 scholarships were added thanks to philanthropists.

Building Activity

New building constructions worth of over Rs. 687 lakhs, and building repairs worth of over Rs. 72 lakhs are in progress at various stages. The building for the Institute of Correspondence Courses is nearing completion.

Grants

During 1994-95, the University received grants to the tune of Rs. 789.24 Lakhs. Eight faculty members received grants from funding agencies to the tune of over Rs. 25 lakhs towards their research projects. Three foreign collaborative research projects, one for ECU 2,65,000, i.e., Rs. 106 lakhs (from EEC), one for Rs. 1.57 lakhs (UNDP), and one for 1.5 lakhs (UNDP), were received during the year in report.

Information Technology and Distance Education

"The cost of having electronic information technology for distance education may be very high, but think of the "cost" if we do not have it." This was the opinion voiced by Professor M. Mukhopadhyaya, Chairman, National Open School, on the concluding day of the three-day international conference-cum-meeting on "Electronic information technology for distance education" held in New Delhi recently.

The meet organized by the National Open School, in collaboration with the United Nations Educational Scientific and Cultural Organization (UNESCO), deliberated on the use of electronic information technology (EIT) to enhance the quality of education, improve the quality of delivery, interaction among teachers and students and the management of the open learning system.

The participants agreed upon a working agenda which included the viability and feasibility of EIT for open schools in developing countries, to share capabilities, experiences and expertise in EIT and its use in distance education in the respective countries.

The group also decided to develop action plans for introducing EIT in learning systems and planning and management processes in open schooling.

On the basis of this framework, it was recommended that there was the need to identify and pool in the experience on the use of electronic information technologies in distance education

through the creation and exchange of compatible databases covering institutions, activities, specialists and educational materials.

The conference also recommended the necessity to organize, with appropriate support from regional and international programmes and institutions, a policy and strategy dialogue intended to facilitate the use of telecommunications in distance education and to promote exchange of experience and cooperation between public and private sectors and the use of electronic information technologies in this field.

Though the conference was on EIT, the participants in their concluding statement emphasized the importance of the "human touch" which was the necessity to keep in "touch" and follow up the recommendations of the conference with concrete action in their respective countries.

Semester System in PG Courses in Tamilnadu

Vice-Chancellors of all Universities of Tamil Nadu, who met recently under the aegis of the Tamil Nadu State Council for Higher Education (TANSCHÉ), agreed to introduce semester system for postgraduate courses in their affiliated colleges from the academic year, 1996-97.

The TANSCHÉ, which has been pushing for the move for sometime now, has insisted upon the Advisory Board of University Vice-Chancellors to convince the affiliated colleges to implement

the semester system 'with continuous internal assessment showing high degree of transparency'. Only with continuous internal assessment can the essence of the semester system be achieved, Dr S.V. Chittibabu, Vice Chairman, TANSCHÉ, said in Madras.

The assessment should be transparent so that a student can appeal for review of the marks, when needed. The semester system helps in better 'unitisation' of the course content. It can assess abilities through periodical tests, quizzes and award marks for attendance.

Annual examinations/assessments now seem to cast a heavier load on students, who tend to ignore some portions of the course. Also, students from mofussil areas fare better and find it easier to meet the challenge of examinations. Teachers might feel that their workload could increase under the semester system, but the Council is persuading them to take up the task.

The TANSCHÉ is preparing a 12-year perspective plan to identify the thrust areas for immediate measures and optimal use of resources. The Council has sent a detailed questionnaire to all Universities which are providing the needed information. These will be computerised and a seminar is expected to be held for Vice Chancellors to give shape to the perspective plan.

At present, two committees under the Council are going through suggestions on the fixation of criteria for sanctioning block grants to Universities and for widening the scope of auto-

mous colleges' activities.

TANSCHÉ has taken up the issue of bringing in curriculum reforms and changes in the examination pattern. Examinations should be of objective type, provoking creative thinking and not mere tests for the ability to memorize things. 'We should also be able to use the array of audio-visual and computerised equipment to make learning more interesting and bring out the creative talents of students' The Council wants to build a question bank for objective type examination, which those preparing question papers could draw from. Essay type answers were needed only for queries that test the comprehension abilities.

The Council has urged the Universities to set up centres of excellence inside or outside the university ambit, for subjects in frontier areas of study such as bio-technology, molecular biology, space research, environmental studies, genetic engineering or cryogenics.

'For making higher education capable of providing its best we are encouraging university-industry linkages, especially at a time when we are facing resource crunch,' he added.

Also the Universities and colleges are being encouraged to have collaborations with foreign institutions. The Council has a sub-committee to act as a catalyst for bringing together institutions for such resource and knowledge sharing.

Anna University Plans to Commercialise Technologies

Anna University proposes to start a company to commercialise its technologies and to help in-

dustries develop new technologies. According to Dr. M. Anandakrishnan, Vice Chancellor, the Syndicate of the University had cleared the proposal to establish the Anna University Technology Transfer Ltd., (AUTT) which will be operated on a commercial basis. The company would cater to the requirements of industry and provide an opportunity to the students and the faculty to develop their ideas into marketable propositions.

Dr. Kunthala Jayaraman, Director, Centre for Biotechnology, said Articles and Memorandum of Understanding were being drafted and they would be taken to the Syndicate for approval. AUTT would function as the main company with a provision to start subsidiary companies with a view to generate revenues for further research and development in those areas. A sum of Rs 10 lakh would be made as an initial investment. The company would be a distinct entity in which those from other institutions could also participate.

The University, which had been providing only intellectual inputs to industry, would be able to back such ideas by increased financial availability with the formation of the company, she said.

The Vice Chancellor of the Anna University would be the Chairman of the proposed company and a professional would be appointed as the Managing Director, she added.

Dr. C.A. Pasternak, Director, Oxford International Biomedical Centre (OIBC), said there were possibilities of sharing of knowledge between Indian and British scientists. The Centre which had active liaison with many developing and developed countries

would facilitate speedy exchange of scientists and sharing of knowledge, he added.

Indo-Italian Research Council

The Italian Ambassador to India, Mr. Gaetano Zucconi, said that closer cooperation in scientific and technological research and more cultural exchange programmes could strengthen Indo-Italian relations. The everlasting relationships among countries could only be promoted by working together, getting to know each other, possible in joint activities such as S & T research and cultural exchanges. The Government of India had granted approval to the Indo-Italian Council for Research and Cooperation on science, humanities and social science last December in this endeavour. Mr Zucconi was inaugurating a two-day national conference on 'Fundamentals of Crystal Growth' organised by the Crystal Growth Centre of Anna University in Madras recently. He said Italian direct investment in India over the last eight months was of the order of \$ 140 million. Though this could not be construed as substantial, it should be seen in the light of Italian investments in 1991 being only \$ nine millions.

Dr. M. Anandakrishnan, Vice-Chancellor of Anna University, said for the past few years Universities were involved in making substantial contributions to the growth of scientific research. However, migration of the trained faculty members, due to the various incentives offered elsewhere was a problem. The University had to assess the migration and replenish the staff of the faculties.

There was also the need to

adopt innovative methods to garner resources to sustain research activities and the centres of advanced research due to depleting Government support. The funds might come, but to maintain a "robust growth" in the fields of S & T by research-oriented centres, delayed funding would not help. The Anna University overcame this by laying emphasis on optimisation of resources in research activities and minimising expenses. The University's plans for 2000 AD include developing full fledged centres in Laser technology, a CAD/CAM Centre, a Mining Research centre and a research centre in Ceramic technology, which he said would require a great deal of funding and support from external agencies. Dr. C. Subramanian, Director of the Centre said the conference would cover the whole range from molecular to macroscopic scale in crystal growth research.

Dr. R. Dhanasekaran, convener, said the University's Crystal Growth Centre had proved its capabilities to grow large size GaAs (Gallium Arsenide crystal) and India's first InP (Indium Phosphide) crystal which was required for speedy electronic applications. The centre was also concentrating on new materials such as superconductors, carbon nanotubes, biological crystals and on synthetic gems.

Value Orientation to Education

The Haryana Governor, Mr Mahabir Prasad, called for bringing infrastructural changes in the education system in the country. The Governor who was presiding over a function to celebrate 40 years of the foundation of Kurukshetra University, called upon the

administrators in the country to include moral education as subject not only at the primary level but at the college and university level too. The Governor maintained that moral education was the basis of all education. If the education system of the country was bereft of it the education would lose all its value and moorings.

Mr Mahabir Prasad regretted that the present-day students did not look upon the teachers as their "gurus and guides." He impressed the desirability of inculcating "value system" in education.

The Governor reminded the teachers of their role as strict disciplinarians. He maintained that this trait was speedily diminishing among the teaching community. Discipline among teachers was a must for bringing social change and providing social justice he asserted. He asked teachers to go to the villages to light the lamp of literacy among the illiterate. He was sore that 70 per cent of the people in the country were illiterate.

Mr Phool Chand Mullana, Haryana Education Minister, stressed the need for introducing value-based education system in the country.

The Vice-Chancellor, Professor B S. Dahiya, maintained that the 40th year celebrations were aimed at providing "a sense of history" to educational institutions.

Professor Dahiya stated that Kurukshetra University was collaborating with the Hinduja Foundation for higher education. It had taken upon itself to train 50 students from Ethiopia in banking and 100 in public finance and

accountancy. The varsity had decided to set up a chair with the help of Abdul Salman Foundation and a computing centre at the campus.

New Ophthalmic Sponge

Scientists at the Sree Chitra Tirunal Institute for Medical Sciences and Technology (SCTIMST) have reportedly designed a novel ophthalmic sponge that absorbs fluid material and blood from operated areas, thereby eliminating the use of cotton in eye surgeries. The sponge was currently being evaluated at the Shankar Netralaya in Madras, the institute director, K Mohandas said.

The new biocompatible surgical sponge is designed to absorb excess blood and fluid formed at the operated area at the time of surgery.

Non-toxic and sterile, the sponge is non-abrasive and non-irritating and absorbs fluids immediately on contact, says R Sivakumar, head of the biomedical technology wing of the institute.

The wedge-shaped sponge with pointed ends allows the surgeon to work in sensitive areas while its malleable handle gives necessary maneuverability.

The new sponge would make the job of surgeons easier in cataract operations, corneal and intraocular transplantations and detachment surgery, said Dr. Prabha D. Nair, who is in charge of the project.

DEI Convocation

Professor V.S. Ramamurthy, Secretary, Department of Science and Technology, called for steps

to restore the interests of students in science and technology and asked educational institutions to respond to initiatives being taken by the Government and other agencies to help the educational system regain its past glory and contribute to the national development. He was addressing the 14th convocation of Dayalbagh Educational Institute (DEI) in Agra recently. He said a smaller number of students were now opting for the science stream and an increasing number of engineering students were opting for careers in non-engineering but more lucrative disciplines such as management and marketing. All this was happening at a time, when science and technology were becoming more and more necessary for national development and for facing a competitive global environment.

He said the educational system in the country was facing a resource crunch. Not only was there a shortage of institutions but it was also becoming increasingly difficult to equip the existing ones for the task assigned to them by international standards. The laboratories were generally under-equipped and the classes were overcrowded. The competitive nature of the system also prevented a balanced growth of the students according to their aptitudes.

Prof. Ramamurthy said the demand for engineering and medical education had gone to such heights that marks played an unduly important role in shaping the future. Teaching shops that aimed at increasing the marks tally, had taken the centre stage, while the aim of balanced education at the school level had been pushed to the background.

Over the past few years, a gap had arisen between teaching and research, particularly in the areas of science and technology in the country and the apparent cause for this was the lack of resources for the universities to build a strong infrastructure for pursuing research, he said.

Stressing the importance of science and technology, Prof. Ramamurthy said in the present century there was an increase in the velocity of research and making discoveries. Also there was an increasing role of sophisticated instrumentation, with a bootstrapping effect existing between scientific developments and instrument developments.

However, with the weakening of research in the universities, the students were getting lesser exposure to frontline research. Taking cognizance of these "unfortunate developments," steps had been taken to correct the situation, he said adding that centres of excellence were being set up within the university framework.

SAF Sports Medical Commission

Dr Jawahar Lal Jain, Senior Medical Officer, University of Delhi and the Official Doctor of the Indian Contingent for the 7th South Asian Federation (SAF) Games held at Madras from Dec. 18-27, 1995 was unanimously elected as the Secretary General of the SAF Sports Medical Commission at a meeting of the doctors of the participating countries on Dec. 26, 1995. Dr Jain is also the President of the Sports Sciences Research Foundation, New Delhi.

Dr Jain replaces Dr. Ajeya Rana of Nepal, who is the new

Senior Vice President. Dr Gitanjan Mendis of Sri Lanka has taken over as the new President of SAF Sports Medical Commission.

IIT, Madras Tie up with University of Singapore

The Indian Institute of Technology, Madras recently entered into a Memorandum of Understanding (MoU) with the National University of Singapore (NUS) for academic exchange and cooperation in teaching and research in disciplines of mutual interest.

Prof. R. Natarajan, Director, IIT, Madras and Prof. Lim Pin, Vice-Chancellor, NUS, who signed the MoU, said the institutions would jointly initiate several activities of mutual interest in the areas of exchange of scientific, academic and technical information and appropriate academic materials.

The relationship would include academic exchanges, identifying opportunities for exchanges and cooperation and joint research and development in disciplines of mutual interest, identifying opportunities for commercialisation of technology and organisation and participation of joint academic and scientific activities such as seminars, workshops and conferences.

Prof. Natarajan said the six IITs in the country were islands of excellence which contributed to dissemination of the latest on the technology front. The IIT Madras also had entered into agreements with several other institutions such as the University of Illinois at Chicago and the University of Maryland in the U.S., University of Malaya, Kuala Lumpur, Ma-

laysia, Technische Hochschule, Bremen, Germany and Shinsu University in Japan.

New Courses at GND Varsity

Guru Nanak Dev University proposes to introduce from the new academic session two new postgraduate courses in information technology and material science and technology. This was announced by Mr Gurdip Singh Randhawa, Vice-Chancellor of the university in Amritsar recently.

Mr Randhawa said the university would also start vocational courses of optical instrumentation, refrigeration and Air-conditioning and repair and maintenance of electronic instruments in the university Scientific Instrumentation Centre with the cooperation of the Western Regional Instrumentation Centre, Bombay

Summer School in Astronomy & Astrophysics

The Inter-University Centre for Astronomy and Astrophysics (IUCAA) proposes to organise an introductory Summer School on Astronomy and Astrophysics during May 20 - June 8, 1996, at Pune. The Summer School is designed to introduce the students of physics, mathematics, electronics engineering and technology to the exciting fields of Astronomy and Astrophysics (A & A). No previous knowledge of A & A is necessary, although familiarity with the basic principles of mathematics and physics will be required.

Students completing their 1st year M.Sc. (physics/applied mathematics/astronomy/electronics) or 3rd year B.E./B.Tech. in

1996 are eligible to apply. Exceptionally bright and motivated students completing their B.Sc. (Physics) in 1996 may also apply.

Further details and application forms may be obtained from the Coordinator, Core Programmes, IUCCA, Post Bag 4, Ganeshkhind, Pune 411 007. The last date for submission of form is March 14, 1996.

Joint Venture to Promote Bio-medical Technology

The fertiliser giant SPIC, the Anna University and the international charitable trust Oxford International Biomedical Centre (OIBC), recently signed an MoU, for a joint venture to promote biomedical technology.

The MoU, which was signed by Dr A C Muthiah (SPIC), Dr M Ananthakrishnan (AU) and Dr Charles Pasternak (OIBC), envisages the creation of SPIC-Anna University-Oxford International Biomedical Centre, for developing the science of biomedicine through training and exchange of students and faculty of biotechnology courses in India and abroad.

The venture will also look at dissemination of latest information on the trends in biomedical technology and joint research and development efforts.

The OIBC, with its access to the 'vast store-house' of information available with the UK and US universities, could be helpful to the academic and industrial research community in India.

The new venture will add considerable synergy and a new dimension to the existing projects of SPIC in the area.

The R&D efforts of SPIC

Pharma would be supplemented by extensive research work in agro-biotechnology by SPIC Science Foundation and the Biotechnology division of the company.

SPIC and Anna Varsity have already floated a bio-process laboratory.

Hospitality and Tourism Education

A one-day workshop on Hospitality and Tourism Education - Linking Education and Industry was recently conducted at the Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore in collaboration with Royal Melbourne Institute of Technology, Australia. During the workshop ten papers were presented in five sessions. The participants representing educational institutions and tourism and hospitality industries from both India and Australia participated under the able guidance of Dr. Rajammal P. Devadas, Chancellor, Avinashilingam Deemed University, and Dr. David Foster, Professor, Royal Melbourne Institute of Technology, Australia.

The participants exchanged views and experiences and emerged with workable recommendations such as constant interaction of the educational institutions with the industry and institution of new courses to meet the manpower needs of these industries.

Conference on Sustainable Development and Environment

The XIth Annual International Conference of National Environmental Science Academy will be held on March 15-17, 1996 at

Calcutta. The theme of the Conference is Sustainable Development & Environment. The topics proposed to be discussed at Plenary/Scientific Session include :

A. Natural Science Section: Limnology, Ecology, Fishes and Fisheries, Biochemistry, Wild Life, Forest & Forestry, Toxicology, Air, Water Autoexhaust, Soil & Sound Pollution, Environmental Science, Oceanography, Psycho-biology, Non-conv. Energy, and Reproductive Biology.

B. Medical Science Section : Toxicology, Physiology, Gynaecology, Microbiology & Parasitology, Virology, Geriatricology, Reproductive Biology, AIDS, and Ophthalmology.

C. Social Science Section : Sociology, Psychology, Socio Economics, Home Science and Nutrition, Geography, Education, Anthropology, Biometry, and Legal Aspects on Population and AIDS.

D Geological Science Sub Section : Geomorphical Exploration, Hydrogeological Survey in Indian Ground Water, Geology vs Hydrogeology, Remote Sensing Application, Ground Water Exploration and Exploitation, Quality of Water, Water Monitoring, Pollution Aspects, and Geobiological Aspects.

E. Iodine deficiency : Causes of Iodine deficiency, Effects of Iodine deficiency, Improvement in Iodine deficiency, Latest Technology on Iodine deficiency, and Treatment to the Iodine deficient patients.

On this occasion two national symposia on Environment & Reproductive Biology, and Conservation and Management of Lakes are also proposed to be organised.

Further details may be obtained for Dr. Amit Krishna De,

Organising Secretary, 35, Garpar Road, Calcutta-700 009.

DU Signs MoU with NDDB

The Delhi University and National Dairy Development Board have signed a Memorandum of Understanding for a project on

genetic engineering of oilseed mustard, rapeseed and some vegetable crops. According to Prof V.R. Mehta, Vice Chancellor, this university-industry interaction would meet some important national objectives and would also help it to mobilise resources for improving research facilities.

News from Agricultural Universities

Indo-US Pact on Agri Research

India and the United States are reported to have signed an agreement on agricultural research, having the potential to usher in the second green revolution. An agricultural linkage programme could be established to increase collaboration among agricultural scientists and institutions of agricultural research, development and higher learning between India and the US. The agreement was signed by the visiting US Agricultural Secretary, Mr Daniel Glickman, and the Minister of State for Agriculture, Mr Ayub Khan, in the presence of the Minister for Food, Mr Ajit Singh in New Delhi recently

Mr. Glickman said that collaboration with USA would give India the necessary technology to further increase food production and also establish agro-business linkages. He also announced that he would be handing over a cheque for Rs 30 lakh for agricultural research in India.

Selected priority areas for collaboration will include, collection, evaluation and exchange of germ plasm, Mr Glickman said.

The research collaboration would also extend to agro-forestry, identification and control of animal/plant diseases, dryland/

sustainable agricultural production systems, biotechnology, microbiology and agri-business development.

Ecology and Rural Health

The 2-day National Seminar on Ecological Aspects of Nutrition, Health and Development of Rural Families was recently held at the Chaudhary Charan Singh Haryana Agricultural University (CCSHAU).

Dr (Mrs) P. Sundaram, Vice-Chancellor, Mother Teresa Women's University, Kodaikanal (Tamil Nadu) called upon the women to identify the factors hindering the all round development of girls and women. She said that now when the government had enacted a number of legislations for their welfare and an equal number of social and voluntary organisations had come to support their cause, it was high time for the women to break the shackles of their age old traditions and come out of the fourwalls to make the best use of the welfare measures introduced solely for their all round development. Urging the women to be assertive for their rights and individualism, Dr (Mrs) Sundaram said that unless and until they were enlightened and united, their dream of achieving independence and equality

with the men folk would remain unfulfilled. Hence it was essential for them to be intelligent and prove that they were capable of meeting satisfactorily the challenges that the nation was facing in different fronts. She expressed the need to revamp course curriculum both at graduate and post-graduate levels in Home Science education in the country.

Dr. D.P. Singh, Dean, College of Agriculture, in his presidential address, said that in spite of the revolution achieved at the agricultural production front, per capita availability of foodgrains in the country shared a lowering trend. He said that in 1925, the per capita availability of the foodgrains per year was 200 Kg while now it had been lowered to 178 Kg per capita. Dr. Singh urged the delegates to educate the rural women on the importance of control of population, as population control was the only remedy with which the nation could compete with the developed countries.

The two-day seminar deliberated on the health, development and nutritional status of rural families as also related constraints. Ecological constraints perceived by the rural mothers and grassroot level functionaries were also looked into.

Over 200 delegates comprising research and social scientists from different agricultural universities, social research institutes, administrators, policy planners, extension workers and representatives of NGOs participated in the seminar.

AAU Convocation

The Governor of Assam Sri Loknath Misra said that the country had taken bold strides towards liberalisation of the economy and globalisation which

would have a direct impact on agriculture. He was speaking at the convocation of the Assam Agricultural University in Jorhat recently. He said that the old concept of subsidised agriculture, licence monopoly, doling out of packages and inputs and lethargic bureaucratic management would have to be replaced by a highly competitive approach and rational work schedule. At the same time human resource development with special emphasis on weaker sections of society should also receive top priority. Agricultural universities should devise their research and education programmes as per needs and in accordance with the agricultural policy formulated under the new economic order.

Speaking on the role of universities Sri Misra said, "the physical preparedness of a university would be easily measured from its resources and facilities, but of much more importance is the mental preparedness of its scholars. This mental preparedness in an agricultural university rests on clear cut maxims. The graduate must know what the farmers want and need. The farming community must be totally and thoroughly understood by him not only as his customer but also as the bedrock of humanity on whom the pedestals of civilisation are built. The university should also provide its scholars an environment conducive to creativity and innovation. It must foster excellence in research and educational programmes. Qualities of leadership based not only on the criteria of success and failure but also on moral and ethical values must be inculcated in these scholars. After all the goal of studying science is to seek an understanding of it as human behaviour and not technical subject content."

Addressing the convocation, Chief Minister Sri Hiteswar Saikia exhorted the young graduates of the University to work relentlessly for the betterment of the lives of the poverty-stricken people. He said that the state government as well as the central government had been giving top priority to agriculture and nutrition, water supply, health care, education and family welfare programmes to enable the most underprivileged sections of the society. While lauding the management of the University for introducing career oriented courses like Tea Husbandry and Technology, Sri Saikia urged the management to introduce courses of applied nature more particularly on agricultural business management, latest technology as well as establishing a plantation management institute.

Dr. R S Paroda, Secretary (DARE) and Director General, ICAR, in his convocation address, analysed the situation of the country's agriculture in general and agricultural education in particular and said that much of the success would depend on the kind of support which come forth from the young generation.

We Congratulate

1. Prof. Nayani Krishnakumari who has taken over as Vice-Chancellor of the Telugu University, Hyderabad.

2. Dr C.L. Kundu, who has been appointed Vice-Chancellor of the Himachal Pradesh University, Shimla.

3. Dr. Major D. Raja, who has been appointed Vice-Chancellor of the Tamil Nadu Dr. MGR Medical University, Madras.

News from UGC

Countrywide Classroom Programme

Between 15th February to 29th February, 1996 the following schedule of telecast on higher education through INSAT-ID under the auspices of the University Grants Commission will be observed. The programme is presented in two sets of one hour duration each every day from 6.00 a.m. to 7.00 a.m. and 1.00 p.m. to 2.00 p.m. The programme is available on the TV Network throughout the country.

1st Transmission

6.00 a.m. to 7.00 a.m.

15.2.96

"Copper: Occurrence and Mining"

"Alampur through Ages - Part II"

"Daughters of Eve-Part II"

17.2.96

"New Horizons"

"Starfinder-Part XII: Tapping the Sun's Power"

"Tulsi: From Worship to Cure"

18.2.96

"Indian Miniature Paintings"

"Current Affairs : Economics and Commerce -Part 14"

"The Week Ahead"

20.2.96

"Excitement of Pulsars - Part I"

"A Talk with Mm. Paulin on Museum"

"Ayurveda-The Science of Life: An Introduction"

22.2.96

"Searching the Frontiers - Part I : Electroceramics"

"Alampur through the Ages - Part III"

"Paul Scott's Connection with India"

24.2.96

"Starfinder - XIII : Energy Transfer"

"The Working Children of Kashmir"

"Agroforestry - A New Art in Agriculture"

25.2.96

"Understanding Visual Language"

"Puppetry and Communication : The Living Art - Part I"

"The Week Ahead"

27.2.96

"Question Time"

"Excitement of Pulsars - Part II"

"Brassica Campestris"

29.2.96

"Searching the Frontiers - Part II : Bioceramics"

"Green Under Glass"

"Paninian Grammar-Meaning to Expression"

2nd Transmission

1.00 p.m. to 2.00 p.m.

15.2.96

"Cricket"

16.2.96

"Cricket"

17.2.96

"Cricket"

18.2.96

No Telecast

19.2.96

"The Week Ahead"

"Question Time"

"Wooden Imprints: Block Printing"

20.2.96

"Cricket"

21.2.96

"Cricket"

22.2.96

"Cricket"

23.2.96

"Cricket"

24.2.96

"Cricket"

25.2.96

No Telecast

26.2.96

"Cricket"

27.2.96

"Cricket"

28.2.96

"On Searching Information for Science and Scholarships"

"The Glorious Legacy of the Marathas of Thanjavur - Part I"

"Chemical Carcinogens in Food - An Overview"

29.2.96

"Cricket"

Hindi Telecast

प्रातः 6.00 से 6.30 बजे तक

16.2.96

"द्वाराहाट के प्राचीन मन्दिर"

19.2.96

"ग्रंथालय और कम्प्यूटीकरण"

21.2.96

"राग संगीत - भाग 1"

23.2.96

"राग संगीत - भाग 2"

26.2.96

"राग संगीत - भाग 3"

28.2.96

"राग संगीत - भाग 4"

BOOK REVIEW

The Path to the World of Bliss

V. Surendran, Idaykidath*

Narendra K Berry. Everlasting Happiness. New Delhi, International Foundation for Education of Cosmological Spiritualism, 1995. Pp. 566. Rs. 400/-.

The beginning of philosophical thought in India rests in antiquity. Our ancient *Rishis*, seers of truth, had contributed several views in the field. Accordingly there exist several systems or schools and they are collectively known as Indian philosophy. They have been broadly classified under two major heads as Orthodox (*Astika*) and Heterodox (*Nastika*) systems. The Sankhya, Yoga, Nyaya, Vaisheshika, Poorvamiṃsa and Uttaramiṃsa (*Vedānta*) belong to the former while Charvaka, Bauddha and Jaina to the latter. Among these, except the Charvaka, all other systems insist on valid knowledge which alone will enable one to see the path to eternal entity, the ultimate goal, which may or may not be enjoyed in the other world after death. That unseen world is the world of Bliss. The way of life in this world makes one fit or unfit to enter that world, as it is conventionally believed that "Law of destiny" will connect past, present and future. In the book *Everlasting Happiness*, the author Narendra K Berry interprets several ideas of our philosophical thought and tries to show the path to the world of bliss to its seekers.

For centuries the human race has been travelling through the path of development. In the field

of science and technology world is at the zenith of developmental explosion. The resultant output is more or less a war-mongering world, where the human race is craving for peace. The world is numbering the late dawns of the twentieth century. We may perceive the face of the Universe in the next century as more terrific. Most of the continents are facing problems of political anarchy, religious fanaticism, racial conflicts, etc. Exploitation is increasing in every sphere of life. Growing concern over cynicism and erosion of eternal values frustrates the actions of peace seeking minority. Mighty ones are acting mercilessly everywhere. Power and corruption becomes the face value of authoritarians. In the doorstep of such a world we are forced to ask ourselves — 'Are we facing the total destruction of mankind?'

The relevance of realisation needs consideration in this context. As Berry says — 'Doing good actions is an aid to realisation'. With the same an individual attains the knowledge of *Atman* which means knowing himself. One who knows himself realises the self of his fellow beings as that of his. This leads to selflessness which discourages him from selfish activities. The society composed of such individuals symbolises the integrity of the nation. The selflessness itself is the everlasting happiness and that is

the stage of entertaining the bliss in this world and in this life itself. The same may lead one to emancipation and to whom there are no more births and deaths. *

The book entitled *Everlasting Happiness*, rather a bulky volume, under review, aims to create a spiritual awareness in the reader which the author thinks highly necessary for a peaceless mankind fond of physical happiness and on the edge of an abyss of despair. It provides a lot of material aiming at the goal of selflessness as an art of living and to show the path of perfect happiness to a discreet reader. The ideas have been compiled from various systems of our ancient philosophical thought, particularly from doctrines of Vedānta philosophy.

The contents of the book are broadly divided and distributed in thirty-three chapters and five appendices (the appendices alone occupy about one third of the book).

Some of the ideas the author insists on amidst the discussion are enumerated as follows :

- human being should realise the God, the Supreme Being, to realise himself or world at large.
- he should be regardless towards the physical world;
- the masses should be spiritually and religiously educated;
- value education should be given to children from the very earlier stage of education;
- Spiritual goal is more important than the material goal, which alone should be the art of living;

*Reader, Sree Sankaracharya University of Sanskrit Regional Centre, Thiruvananthapuram (Kerala).

- the self in human being should be conditioned;
- religious education will answer the basic questions of life;
- sadness is the result of negative thinking; and
- positive thinking will result in happiness and solutions, and to spiritual realisation.

The author presents an idea of 'awareness' to achieve the goal of spiritual realisation which is 'formless and spiritually limitless' and covers planets, Sun, Moon, Stars, etc. In this regard Vedanta is the only means of knowledge which reveals the truth.

The book presents a bird's eyeview of different philosophical texts particularly related to Vedanta such as Upanisads, Bhagavatgita, Vedas, Puranas, Brahmasutra, etc — but with an ambiguous diction. The Vedantic ideas of Karma, Jnana, etc are also discussed. The book also invites the attention of the readers to the question of generation gap in India with regard to our cultural heritage.

Berry has tried to compare the nature of enquiry of both the sages and scientists. He has also argued that the sages were more reasonable than scientists as the sages themselves were endowed with great wisdom and were seers of human intellect unlike the scientists who were merely the seers of narrow fields of equipments.

Food, clothing and shelter are the basic needs of human beings. But they are not the final goals of the human life. The author repeatedly insists on the idea of a 'super goal' highly needed for the human race. Quick methods are never helpful to achieve the same goal. They will always end in

frustration. For the achievement of the same the book presents before the reader a theory of combination of devotion, knowledge, intellect and action. The same will discourage the human minds from the dangerous path of life proceeding from desires to desires.

The book also tries to reveal the 'superhuman power' embedded in every human being. The discussions convince the reader that 'a man is not a limited physical being as an individual but he is an institution in itself and each individual partakes a certain amount of divinity.

The author's views in favour of religious education may mislead the reader as Vedantic and religious education are not discriminated. However the author declares his opinion that — 'Vedanta does not believe in religious martyrs'. Whether the author holds any idea on the type of religious education to be imparted is also doubtful. Here the reviewer would like to invite the attention of all concerned to the earnest words of the great teacher and our former President Dr. S. Radhakrishnan — 'religion is to be caught and not to be taught'.

The comparison of the three calendars—the Hijra Lunar Calendar, the Christian Solar Calendar and the Hindu Calendar — presented in the 19th Chapter of the book is rather attractive to the reader. The unique nature of the Hindu calendar (better to say Saka Calendar) has been interpreted by the author in a novel way. The author holds that the Indian Calendar is designed in complete overall harmony as the events and seasons in every year fall in the particular months from *Chaitra* to *Phalgun* in every year. The author also claims that the Hindu Calendar recalls the whole

path of spiritual discipline.

The theory of Advaita Vedanta occupies a highly remarkable position in Indian philosophical thought. Acharya Sankara, pioneer in the field, imparted much light and depth to this theory. The related ideas which lay hidden in the Upanisads were brought to the cognitive domain of the scholars by the great teacher himself. Berry reproduces the ideas as part of discussions in his book. One typical example reproduced by the author is the story of Dattatreya in the sixth chapter of the book. The episode is sufficient to reveal the idea of non-dualism.

The only solution, the author has to suggest, to escape from the stress and strain of this technical world is the acquisition of spiritual knowledge. Trying to substantiate the same the author often narrates episodes from Vedantic texts as well as from the Holy Bible, etc.

The book is complementary to the field of literature on Indian philosophy. The author's views against the over-emphasis on science and technology can be perceived throughout the volume. The author himself has contributed his capabilities in the field of science and technology, during his active years of life, and in the later years has entered into the field of spiritual science. This itself may be a controversial aspect as the author himself is of opinion that Vedanta is not meant for retired people.

The aim and intent of the author in the compilation of the book is appreciable and definitely the present world is in need of such volumes. At the sametime there are certain drawbacks with the compiling and presentation of the ideas which are also to be noted.

The author clearly presents no assumptions or objective ideas

as his own which is highly essential in the early part of any book of critical discussion on any subject.

The unity amidst diversity with regard to the different schools of Indian philosophy could have been presented in the book. How the terms like Brahmanvidya, Tatvajnana, Nisreyasa, Kaivalya, Nirvana, etc are interrelated and insist on valid knowledge, need treatment in such a volume. The author cares for some ideas connected with the Vedanta philosophy only and the same also have been handled in an ambiguous way.

The basic source for the whole content of the book are treatises in Sanskrit language. The author's knowledge of Sanskrit as well as of the ideas presented in the original works seems to be doubtful. The interpretation with the help of the interpreted ideas will definitely be biased and the literature

presented will, no doubt, deviate from the original ideas.

The explanation on the Vedantic methods of study Sravana, Manana and Nididhyasana is insufficient as the ideas are so connected with the subject matter of the content and are relevant to the learners of the present day, even to the common man.

Whether the bulky appendices in the volume serve any purpose? — the Yoga and meditation to be practised by whom? — Whether the ideas presented are meant for the common mankind in despair or for the sanyasins? — such questions from the practical point of view shall be raised by discreet readers of the book

Editing of the subject matter, repetition of ideas, a lot of chapters, oft repeated lines in capital letters etc, really affect the readability of the book

This type of a serious composition requires certain predeter-

mined limitations. Every thing encountered by the author should not be included in such a particular volume. A lot of ideas mixed together will not serve the purpose of anyone. Even Adisankara, the great intellect, has taken such care in the composition of his commentaries on prastanatraya, even though all the volumes aim to uphold the advaita theory.

If the author had taken care in such comparatively smaller things the volume would have been more readable and understandable. It is hoped that in a second edition such modifications will be attempted.

A few drawbacks noted shall be subject to the perception of the reviewer and shall be perceived by a second one in another way. Anyhow the work, no doubt, is the result of prolonged hardwork and shall be useful for reference in certain areas of philosophical thought in India.

INSTITUTE FOR DEFENCE STUDIES & ANALYSES

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Applications on plain paper must reach the undersigned on or before 31st March, 1996 along with a clearly defined project proposal of approximately 1,000 words, a write up indicating the scholar's expertise and aptitude for undertaking it, and CV including details of published work. Last 5 years published work should be shown separately. Applications to be recommended by parent organisation.

**D. Banerjee
DY. DIRECTOR**

Surviving the University System

Faculty Member Usha Kiran Rai's narration of frustrating experiences as a teacher under the pulls of *Chhatra netas* of Banaras Hindu University arouses both sympathy and anger (*University News* November 20, 1995). That she should recommend the 6 tenets to be followed to be in harmony with the university environment is unfortunate, more so because the 'victim' is from the Faculty of Management Studies of a premiere national university whose founder was the great Mahamana Pandit Madan Mohan Malaviya. I admire Rai for her courage in writing down her self-assessment and I congratulate *University News* for publishing her account, both of which are rather uncommon in the Indian system. Her narration is one-sided and there are many gaps. All the same her narration should open a wide and thorough debate taking all factors into consideration. In the business of management such an event becomes a *Case Study* for students, teachers, administrators including Departmental Heads, Principals, Deans, Vice-Chancellors, and even the Chancellors. As an alumni and a former faculty member of BHU I remember a case in 1950s when a Professor of Law asked an LLB student to stand up on the bench, for some indiscipline, as a minor punishment. The student felt it was an unfair punishment for a university student and he refused to comply with the order, for which the Professor asked him to leave the class. The student lodged a serious complaint with the Vice-

Chancellor and started getting ready to approach the court of law. Both sides were rigid. Many teachers and students intervened without success. Everybody was curious to know what the result would be. Ultimately the Vice-Chancellor talked to them separately, obviously used his tact and persuasion (shall we say leadership qualities?) and got the matter closed with each side expressing regret. Perhaps those times were different.

Today we are in a highly dynamic situation and today's management, whether university, industry, or government, is "management of change." Following are briefly my suggestions:

1. The university authorities should get the case of short-attendance and subsequent chain of events cited by Rai investigated by an expert team within or outside the university (not an enquiry) to find out
 - What exactly happened,
 - What went wrong,
 - What was the solution offered by the Faculty and Why,
 - What were the different possible solutions to the problem,
 - Which one or two solutions would have been most suitable, and
 - Suggestions to avoid similar recurrences.

2. The 3 principal actors in to-

day's university or higher education system are: students, teachers and administrators. The last 2 have at one time or the other been students. In other words today's students are tomorrow's teachers and administrators. They need to be germinated with leadership qualities. In addition to the regular courses of study, we have to introduce a short-term training programme related to what my colleagues and I call as "Skills" development. All the actors of the system, including the top most manager, have to be imparted the skills. For the time being our non-profit organisation has designed a programme consisting of 3 basic modules: "attitudinal" skills, effective communication, and art of public speaking. We add a few other modules depending upon the nature of the target group. Ours is a slightly unconventional approach and style of training. We have tried with cooperative sector, marketing people, and recently at educational level (college principals) through one of the Academic Staff Colleges. The feedback has been very encouraging. The underlying philosophy is understanding self, understanding others.

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RESEARCH IN PROGRESS

A list of research scholars registered for doctoral degrees in Indian Universities

SOCIAL SCIENCES

Library & Information Science

1 Patnaik, K Satyavati Map collections in Indian libraries
Andhra Dr K Somasekhara Rao, Reader, Department of Library
and Information Science, Andhra University, Waltair

Social Anthropology

1 Mishra, Gajanan Kutir udyog per mashinikaran ka
prabhav Gram Chonchali Jila Narsingpur, M P ke dhatu
udyog ke vishesh sandarbham mein. H S Gour Dr Ramesh Choubey,
Department of Anthropology, Dr Hari Singh Gour Vishwavidyalaya
Sagar

Law

1 Tiwari, Kailash Kumar Bhartiya dandsamhita ke antragat
Dandashya se sambandhit vidhi evam Pakistan dand vidhan ke
sath ek tulnatmak va sameekshatmak adhyayan. H S Gour Dr
Jitendra Tiwari

Education

1 Hallad H B A critical analysis of programmes and
practices in physical education in the colleges of Kuvempu
University Kuvempu Dr M M Pattanshetti, Lecturer, M M Col-
lege of Education Devangere and Dr S S Hasrani, I N College of
Physical Education P B 3, Kariavattom

Commerce

1 Manuel Fernandez, A Management techniques of the
cashew industry A comparative analysis of the various
sectors. Kerala Dr S V Sudheer, Lecturer, Department of Com-
merce, S N College Kollam

HUMANITIES

Language & Literature

English

1 Bhargava, Usha A study of violence in the novels of Toni
Morrison. HP Dr N K Jain, Reader, Department of English, Corre-
spondence Courses, University of Delhi, Delhi

2 Bisht, Bandana Liberation motifs : A study in six Indian
English novels. HP Dr Usha Bande, Department of English,
Himachal Pradesh University, Shimla.

3. Jose, K J. Moral issues in Bertrand Russell's essays. HP
Dr B S Pathania, Department of English, Himachal Pradesh Uni-
versity, Shimla.

4 Maan, Chanchal Singh Iconization of Indian culture in
the poetry of four modern Indian English poets. HP Dr Mita
Biswas, University Teachers' Colony, Shimla

Sanskrit

1 Azad, Mohan Lal Buddhcharit mein pratipadit darsha-
nik sandarbham ka sameekshatmak adhyayan. HP Dr Nardeo
Shastri, Department of Sanskrit, Himachal Pradesh University,
Shimla

2 Behl, Punam Subandhu aur Bann ke istri-patron ka
tulnatmak adhyayan. Panjab Dr Anurudh Joshi, Dayanand Chair
for Vedic Studies, Panjab University, Chandigarh

3 Dangwal, Anita Anand Ramayangat dharam evam
sanskriti ka sameekshatmak adhyayan. HP Dr Rajendra
Sharma, Tara Nivas, Sanjauli, Shimla

4 Ishwar Lal Balmiki Ramayan mein darshan. HP Dr (Mrs)
Vidya Sharda, Department of Sanskrit, Himachal Pradesh Uni-
versity, Shimla

5 Jagdish Chand Shrimad Bhagvat, Ekadash Skandh tatha
Shrimad Bhagvat Gita mein pratipadit darshnik vicharon ka
tulnatmak adhyayan. HP Dr Rajendra Prasad Mishra, Depart-
ment of Sanskrit, Himachal Pradesh University, Shimla

6 Sharma, Prem Raj S Patanjali yogasutra evam Shrimad
Bhagvat Gita ka tulnatmak adhyayan. HP Dr Rajendra Prasad
Mishra, Department of Sanskrit, Himachal Pradesh University,
Shimla

7 Singh, Sarita Malvikagnimitram evam viddyottama
natika ka tulnatmak adhyayan. HP Dr Rajendra Prasad Mishra,
Department of Sanskrit, Himachal Pradesh University, Shimla

8 Uttam Singh. The concept and doctrines of education in
Mahabharata HP Dr Virender Kumar Mishra and Dr Bharat
Bhushan Sharma, Department of Sanskrit, Himachal Pradesh Uni-
versity, Shimla

Marathi

1 Kamble, Dattatray Pandurang Narayan Surve yanchi
kavita Shivaji Dr S R Chavan, Sushinpa Yashwant Nagar,
Bhavadan Road, Wai.

2 Shinde, Rajshekhar Vithalrao P S Rege yanchya samagra
vangmayacha abhyas Shivaji Dr R G Hiremath, Department of
Marathi, Sangmeshwar College, Solapur

Malayalam

1 Anitha Kumary, T Novels of Padmarajan . A study.
Kerala Dr K Prasannarajan, Lecturer, Department of Malayalam,
Government College, Kattappana Idukki

2 Basheer Kutty, M Samskarsankalanam M
Mukundanteyum, O Vijayanteyum novelukalil. Kerala. Dr P

Gopalakrishnan Nair, Lecturer, Department of Malayalam University College, University of Kerala, Trivandrum.

3. Bhuvanendran, B. *Stories of Zachariah : A study.* Kerala. Dr K Prasannarajan, Lecturer, Department of Malayalam, Government College, Kattappana Idukki

4 Kattoor, Dominic J *Darshanagalude swadheenatha naveena vimarshanathil.* Kerala Dr K Prasannarajan, Department of Malayalam, University College, Kattappana Idukki.

5 Shihabudeen, A. M *Govindente kavithakal darshinika thalathil oru padanam.* Kerala. Dr E Sardarkutty, Lecturer, Department of Malayalam, University College, University of Kerala, Trivandrum

History

1. Bohre, Sandhya *MP ke vishwavidyalayaon mein prachin Bhartiya itihās, sanskriti tatha puratva vishyak shodh karya ka vivechanatmak adhyayan.* H S Gour Dr R N Agrawal.

2. Dwivedi, Sarita *Bilahari kahetra ke puratatvik evahesh.* H S Gour. Dr V D Jha, Department of Ancient Indian History, Culture and Archaeology, Dr Hari Singh Gour Vishwavidyalaya, Sagar.

3. Jha, Archana *Mandla Jile ke murtikala, arambh se lekar 12vin shataledi isvi tak.* H S Gour. Dr V D Jha, Department of Ancient Indian History, Culture and Archaeology, Dr Hari Singh Gour Vishwavidyalaya, Sagar.

4 Pandey, Saroj Rani *Durgavati Sangrahalaya, Jabalpur ke puravasheshon ka adhyayan.* H S Gour Dr S D Mishra, Department of Ancient Indian History, Culture and Archaeology, Dr Hari Singh Gour Vishwavidyalaya Sagar.

5 Sharma, An.ita. *Uttar Bhartiya sarvajanik jeewan mein istriyon ka yogdan, prarambh se 1200 isvi tak.* H S Gour Dr S D Mishra, Department of Ancient Indian History, Culture and Archaeology, Dr Hari Singh Gour Vishwavidyalaya, Sagar

THESES OF THE MONTH

A list of doctoral theses accepted by Indian Universities

SOCIAL SCIENCES

Library & Information Science

1 Chattopadhyay, Barun Kumar *Teacher education in college libraries in West Bengal- A users' survey.* Jadavpur Dr A K Ohdedar, Department of Library and Information Science, Jadavpur University, Calcutta

2 David Livingstone, Nakka *A study of the libraries of Government polytechnics in Andhra Pradesh.* Andhra

3 Jalaja, V *Bibliometric analysis of science journals published from India.* Calicut Dr M Bavakutty, University Librarian, C H M K Library, University of Calicut, Calicut

Psychology

1 Agarwal, Reena *A study of some psychological affects of alchoholism among tribal college students* Veer Kunwar

2 Dhyani, Jayshree Laxmiprasad. *A study of marital adjustment as a function of some relevant psychological factors.* Patel. Dr Pramod Kumar, Department of Psychology, Sardar Patel University, Vallabh Vidyanagar

3 Jansari, Ashwin Bechardas *An impact of cognitive styles of the students of vocational interest.* Patel. Dr Pramod Kumar, Department of Psychology, Sardar Patel University, Vallabh Vidyanagar.

4. Rawat, Kavita *Pratibal prabhavon mein vyaktitva karkon ke bhunika.* Devi Ahilya Dr Usha Krishnan, Department of Psychology, Govt Nutan Girls Postgraduate College, Indore.

5. Serika. *Relationship of some background factors, per-*

sonality variables, life style and traditional non-traditional career change among women in a casual model HP

6 Sinha, Neelima *A socio-psychological sutdy of modernisation among college students.* Magadh

7 Usha Rani, K. *A comparative study of the psychological profile of parents of the well adjusted and maladjusted children.* Osmania Prof K Ravichandra, Department of Psychology, Osmania University, Hyderabad

Sociology

1 Barbara, Sewali *Working and living conditions of tea garden labourers in Assam with special reference to Dibrugarh District.* Dibrugarh Dr C K Gogoi, Reader, Department of Sociology, Dibrugarh University, Dibrugarh

2 Goyal, Sunil. *A sociological study of workers in textile industries in Madhya Pradesh.* Devi Ahilya Dr K P Pothan, Padmavati Colony, Indore

3 Joseph, Sheila Mary *Single child families: A sociological study.* Bangalore Dr K G Uma, Department of Sociology, Bangalore University, Bangalore.

4 Madamanchi, Murali Krishna *Town-country network and urban development: A comparative study of two towns in Andhra Pradesh.* Hyderabad. Prof Ratna Neidu

5. Nahar, Sushila. *Yuvayon mein nashakhori, visheshkar Indore Shahar ke vishesh sandarbh mein samejshastriya adhyayan.* Devi Ahilya. Dr Tilakraj Seth, 61, Pagnis Paga, Main Road, Indore.

6 Ramegowda, A. *A sociological study of women planta-*

tion labour in Malnad region with special reference to Chikmagalur District. Kuvempu. Dr V N Bhat, Chairman, Department of Sociology, Kuvempu University, Shankaragatta.

7. Shrivastava, Suneeta. Bhil adivasi jeevan ke vibhinn pakshon mein mahilayon ke sthiti evam bhumika: Viahesh sandarbhh jhabua Jila. Devi Ahilya. Dr M Y Khan, Department of Sociology, Islamia Karimiyah Mahavidyalaya, Indore

8. Tiwari, Devhuti. Chhattisgarh brahmanon ke lokvarta ka samajhaastriya adhyayan. Ravishankar. Dr (Smt) Srirama, Prof, Department of Sociology, Pt Ravishankar Shukla University, Raipur.

Political Science

1. Awasthi, Seema. Bharat ke Sansadiya vyavastha mein rajnitik dalon ka dhruvikaran: Prakriya aur prabhav 1977 se 1990 tak. Ravishankar Dr B N Shukla, Asstt Prof, Department of Political Science, Govt D B D K College, Balodabazar, Dist Raipur

2 Binod Kumar. The concept and working of collective security in international politics. Veer Kunwar Dr Gandhi J Roy, Principal, T J College, Ara

3 Raja Eajeswari, Anantha. Implementation of Jawahar Rozgar Yojana in Visakhapatnam District: A case study of Chinagadili Mandal. Andhra

Economics

1 Babuknan An analysis of the wage policy in India. Saurashtra Dr B M Jani

2 Bhatt, Vibha V Inter-regional disparities in the academic development of Saurashtra. Saurashtra Dr V H Joshi

3 Deshpande, Prachu Dilip. Mahila audyogik sehkari sansthanche swatantrayottar kalat vikas, Nagpur Jilhateel pahni, 1956-1988 Nagpur Prof V S Sathe

4 Gunta, Hareesh Exchange rate volatility and exports performance: Experience of developing countries. Poona Dr M Thomas Paul, Assoc Prof, National Institute of Bank Management, Post Office, Kondhave, Pune

5. Gupta, Om Prakash. Monitoring and rehabilitation of sick small scale industries: A case study of small scale units of Jabalpur District. Durgavati Dr M Pandit, Prof and Head (Retd), Department of Economics, Rani Durgavati Vishwavidyalaya, Jabalpur

6. Hazarika, Prafulla. Consumers' co-operative store movement in Assam: Problems and prospects. Dibrugarh. Prof H Goswami, Department of Economics, Dibrugarh University, Dibrugarh

7 Mehta, Hanikshna J. Farm entrepreneurship and agricultural development: A case study of Bharuch District. Patel. Dr H G Patel, Prof, Department of Economics, Sardar Patel University, Vallabh Vidyanagar.

8. Modi, Leematoshi. Bundelkhand evam Chhattisgarh

mein pratham Bhartiya swatantraya andolan, 1857. Ghasidas. Dr R G Sharma, Department of History, C M Dubey College, Bilaspur.

9. Mohinder Singh. Disparities in the distribution of house hold assets and consumption pattern : A study of progressive and less progressive areas of Bilaspur, H P. HP.

10. Narasimha Rao, Pommasani. Impact of mechanization on resource - use efficiency productivity and employment in agriculture: A study in the command area of Nagarjuna Sagar Project, Andhra Pradesh. Andhra

11 Shrivastava, Geeta. Madhya Pradesh mein vidyutikaran ka gramini udyogon per prabhav. Durgavati. Dr A D N Bajpai, Department of Economics, Rani Durgavati Vishwavidyalaya, Jabalpur

12 Shrivastava, Sadhna. Bharat mein chayanatmak sakh niyantaran ka ek adhyayan, san 1956 se. Durgavati. Dr R Dass, 1440, Wright Town, Jabalpur.

13. Shrivastava, Sangya. Bilaspur Nagar mein aupcharik kahetra mein mahila shramikon ka rojgar, aye evam vyaya pratiroop ka adhyayan. Ravishankar. Dr J L Bharadwaj, Reader, School of Studies in Economics, Pt Ravishankar Shukla University, Raipur.

14 Soujata Rani. Indo-Soviet economic relations since 1971. Jammu Prof D P Kotwal

15 Tizare, Sunanda Bilaspur Sambhag mein gramini vikas abhikarnon ka arthik adhyayan. Ghasidas. Dr S C Shrivastava, Department of Economics, C M Dubey College, Bilaspur.

Law

1 Yadav, Bhawani Prasad Doctrine of setoff administration of criminal justice: A socio-legal study. Sambalpur. Prof Gopal Krishna (Retd), PG Department of Law, Sambalpur University, Jyoti Vihar, Burla

Public Administration

1 Mohammad Rahnathullah S. Personnel management of the Indian police service. Osmania. Prof Shamim Aleem, Department of Public Administration, Osmania University, Hyderabad

2. Pardha Saradhi, Y People's participation in rural development: A study of employment generation, literacy and water management programmes in A P. Osmania Prof D Ravind Prasad, Department of Public Administration, Osmania University, Hyderabad.

3 Siva Prasad, D. Personnel management in commercial taxes department of A P. Osmania. Prof N Unapati, Department of Public Administration, Osmania University, Hyderabad.

Education

1 Deol, Manmeet. Development of cognitive and psychomotor evaluation criteria in volleyball for professional phys-

ical education students. Jiwaaji. Dr B S Brar, Reader, Laxmibai National College of Physical Education, Gwalior.

2. Gulmohamed M. Relationship of cognitive and affective achievements with reference to personality variables of 9th standard students. Calicut. Dr Santhamma Raju, Reader, Department of Education, University of Calicut, Calicut.

3. Hanspal, Parvinder. Designing, developing and implementing computer based learning resources management system. Devi Ahilya. Dr D R Goyal, Centre for Advance Studies in Education, M S University of Baroda, Baroda.

4. Hemlatha, Pudi. Philosophical foundations of moral education in the West: A historical study. Andhra.

5. Kulkarni, Shobha Vithalrao. Parbhani Jilhateel iyatta navviteel vidyarthyaachya Pratham bhasha Marathiteel lekhanat adhalana ya mudhyancha pralekhi varamvarite varun kelela vishleshmatmak abhyas. Marathwada. Shri L A Selukar, 'Niwara' Anandnagar Vasmat Road, Parbhani.

6. Lali, S. A comparative study of the scholastic performance of the visually handicapped pupils studying under the integrated system with that of the normal pupils in secondary schools of Kerala. Calicut. Dr P Keli, Reader, Department of Education, University of Calicut, Calicut.

7. Malkhan Singh. A study of the effect of problem solving teaching strategy on scientific creative thinking of secondary school students of Jhansi Division, U P HP.

8. Mallick, Pravakar. Evaluation of educational television programmes for Oriya medium primary school children in terms of presentation, achievement with and without talkback, school achievement and attitude towards educational television. Devi Ahilya. Dr P K Sahu, Department of Education, Devi Ahilya Vishwavidyalaya, Indore.

9. Mohanty, Gananath. Effect of three strength training programmes of selected physiological and motor fitness variables. Utkal.

10. Sahoo, Namita. Effectiveness of countrywide classroom ETV programmes in social sciences with and without talk back and through simulated interactive mode. Devi Ahilya. Dr D R Goyal, Centre for Advance Studies in Education, M S University of Baroda, Baroda.

11. Srivastava, Manjulika. Effectiveness of distance education: A case study of Karnataka State. Jamia. Prof R P Srivastava, Department of Teacher Training and Non Formal Education, Jamia Millia Islamia, New Delhi.

12. Tilak Raj. A study of academic alienation among tribal high school students of Himachal Pradesh in relation to their home and school environment. HP.

13. Vijay Kumar. Personality factors and motivational pattern of physical education teachers in Vidarbha Region. Nagpur. Dr G S Parashar.

Commerce

1. Goyal, Bajrang Lal. Adim jati sahkaritayon kee prabandh vyavastha ka vishleshan: MP ke Sarguja Jile ka ek prakaran adhyayan. Ghasidas. Dr S Rastogi, C M Dube College, Bilaspur.

2. Goyal, Sanjay. Corporate social reporting practices in public sector undertaking in India with case studies of BHEL and SAIL, since 1981. Jamia. Prof Mohd Saeed, Department of Commerce, Jamia Millia Islamia, New Delhi.

3. Gupta, Anilkumar. Rajasthan ke Hadoti Sambhag mein boomi vikas bank: Ek vishesh adhyayan. Devi Ahilya. Dr D D Munddha, Department of Commerce, Govt Arts and Commerce College, Indore.

4. Gurmeet Singh. Marketing management of poultry products in Jammu and Kashmir. Jammu. Dr Keshav Sharma.

5. Makkar, Balbir Singh. Ujjain Jile ke vyaparik faslon ka nivesh, nirgat vishleshan. Vikram. Dr Rakesh Dhand, Asstt Prof, Department of Commerce, Madhav College, Ujjain.

6. Modi, Usha. Reserve Bank ka sawakshetra drishtikon. Ek sameekahatmak adhyayan Indore Jile ke vishesh sandarbh mein. Devi Ahilya. Dr D P Mishra, 43, Aggarwal Nagar, Indore.

7. Mohan, Jyotsna. Role of incentives in industrialisation of Jammu and Kashmir State; A case study of medium and large scale industries in Jammu District. Jammu. Prof N S Gupta.

8. Ojha, Praveen. Central Bank of India ka Gwalior Sambhag ke krishi vikas mein yogdan san 1980 se san 1990 tak. Jiwaaji. Dr B S Gupta.

9. Sharma, Laxminarayan. Mandasor Jile ka janankiya adhyayan, 1971 se 1991. Vikram. Dr G L Jain, Prof and Head, Govt P G College, Neemach.

Home Science

1. Kacher, Rashmi Ashok. Traditional woven textiles of Gujarat: A multidimensional approach. Baroda.

2. Saropu, K.S. Acceptability of soya based recipes in food service. Avinashilingam. Dr Parvathy Easwaran.

Management

1. Bhalla, Gurwinder Singh. Financing of universities in Punjab. HP.

2. Gad-El-Halk Magdi Ahmed. A study of the development of stock exchanges in developing countries with special reference to the working and performance of Kuwait Stock Exchange. Poona. Dr K M Gawaskar, Indsearch, Law College, Pune.

3. Gavali, Madan Pandharinathrao. Dynamics in resources procurement and their utilization in Municipal Corporation: A case study of Aurangabad. Marathwada. Dr V S Shitole, Department of Commerce, Dr Babasaheb Ambedkar Marathwada University, Aurangabad.

4. Hawa Singh Organisational health of Haryana Tourism Corporation in relation to commitment, job satisfaction and some allied attributes. Kurukshetra.

5. Kishore Debu, Nutalapati Social security measures in public sector: A study of selected enterprises in Visakhapatnam. Andhra.

6. Roy Joseph, P A study of agricultural and rural development banks in Kerala with special reference to funds management. CUST. Dr C Jose T Payyappilly, Prof, School of Man-

agement Studies, Cochin University of Science and Technology, Kochi.

7. Satish Kumar. A critical study of human resource development in co-operative banks of Himachal Pradesh. HP.

8. Satvanaravana Rao, G Innovative strategies in marketing in Indian information technology industry: A study of select organisations. Osmania. Prof E G Parameswaran, Department of Business Management, Osmania University, Hyderabad.

CURRENT DOCUMENTATION IN EDUCATION

A list of select articles culled from periodicals received in the AIU Library during January 1996

EDUCATIONAL PHILOSOPHY

Beteille, Andre (1995) Universities as centres of learning J of Hr Edn 18(3), 385-406

EDUCATIONAL PSYCHOLOGY

Ballantyne, Roy and Bain, John (1995) Enhancing environmental conceptions - An evaluation of cognitive conflict and structured controversy learning units Studies in Hr Edn 20(3), 293-303

Conrad, Linda and Phillips, Estelle M (1995) From isolation to collaboration - A positive change for postgraduate women? Hr Edn 30(3), 313-22

Hayes, Kay and Richardson, John T E. (1995). Gender, subject and context as determinants of approaches to studying in higher education Studies in Hr Edn 20(2), 215-21

Ingleton, Christine (1995) Gender and learning Does emotion make a difference? Hr Edn 30(3), 323-35

EDUCATIONAL SOCIOLOGY

O'Banion, Terry (1995) Community colleges lead a learning revolution Ednl Record 76(4), 23-7

EDUCATIONAL POLICY & PLANNING

Uberoi, N K (1995) Higher education The fate of commissions and committees - A lesson for twenty first century. J of Hr Edn 18(3), 485-94.

EDUCATIONAL ADMINISTRATION

AICTE, National Board of Accreditation (NBA-India). (1995). Document on objectives, structure & policies and manual of evaluation procedure for accreditation. J of Hr Edn 18(2), 310-47.

Astin, Alexander and Chang, Mitchell J. (1995). Colleges that emphasize research and teaching. Can you have your cake and eat it too? Change 27(5), 45-9.

Basavarajiah, B S. (1995) Management of students and student affairs Indian J of Tech Edn 18(4), 28-31.

Dubhashi, P R (1995). University administration. J of Hr Edn 18(2), 251-67.

Ghorpade, Venkatrao Y. (1995). Relevance of industry-institute interaction for rural areas. Indian J of Tech Edn 18(3), 33-5.

Ghosh, D K (1995). Concept of consortium of engineering colleges and polytechnics for effective and result oriented interaction with industry. J of Engg Edn 9(1), 42-51

Hahn, Robert (1995) Getting serious about presidential leadership Our collective responsibility. Change 27(5), 13-9.

Kyvik, Svein (1995) Are big university departments better than small ones? Hr Edn 30(3), 295-304

CURRICULUM

Azad, J L (1995). Restructuring university level courses need for a cautious approach J of Hr Edn 18(2), 233-42.

Gupta, Vijay. (1995) Structural changes in the engineering curricula for the year 2000 Indian J of Tech Edn 18(4), 16-9.

Gilbert, Joan. (1995) Looking at trends past & present - The liberal arts colleges - Is it really an endangered species? Change 27(5), 37-43

Sukhatme, S P. (1995). Restructuring the undergraduate curriculum in engineering in an Indian university. Indian J of Tech Edn 18(3), 1-4

TEACHERS & TEACHING

Lahiri, Shikha. (1995). Role of teachers in autonomous institutes of higher education Indian J of Tech Edn 18(4), 58-61.

EDUCATIONAL RESEARCH

Aldersley, Stephen F (1995). "Upward drift" - Is alive and well Change 27(5), 51-6.

Winn, Sandra. (1995). Learning by doing Teaching research methods through student participation in a commissioned research project. Studies in Hr Edn 20(2), 203-14.

EDUCATIONAL TECHNOLOGY

Bhattacharya, S K. (1995). Concerns of educational technology for technical education. Indian J of Tech Edn 18(3), 42-5.

Brano, Myles. (1995). The wise use of technology. *Ednl Record* 76(4), 39-45

Gilbert, Steven W. (1995). Technology & the changing academy: Symptoms, questions, and suggestions. *Change* 27(5), 58-61.

EDUCATIONAL EVALUATION

Bhatia, O P. (1995) Quality improvement through participative approach in technical institutes. *Indian J of Tech Edn* 18(4), 25-7.

Mason, Paul M and others (1995). Student evaluations of faculty: A new procedure for using aggregate measures of performance. *Eco of Edn Rev* 14(4), 403-16.

ECONOMICS OF EDUCATION

Bratsberg, Bernt. (1995). The incidence of non-return among foreign students in the United States. *Eco of Edn Rev* 14(4), 373-84

Ford, J and others (1995). Part-time work and full-time higher education. *Studies in Hr Edn* 20(2), 187-202.

Green, Kenneth C and Gilbert, Steven W (1995). Academic productivity and technology: Myths, realities, and new necessities. *Academe* 81(1), 19-25

Mehta, Kranti and Mehta, B.C. (1995). Education: Growth and equity. *J of Hr Edn* 18(2), 269-81

Tilak, Jandhyala B.G. (1995). On funding of higher education in India. *J of Hr Edn* 18(2), 291-300.

SCIENCE EDUCATION

Rajan, Y S and others. (1995) Technology forecast and higher education. *J of Hr Edn* 18(3) 449-68.

VOCATIONAL EDUCATION

Bhansali, V K. (1995). Entrepreneurship development in technical education. *Indian J of Tech Edn* 18(3), 51-4.

Gnanam, A. (1995). Vocationalize what? : The student or education? *J of Hr Edn* 18(2), 217-21.

Jarvis, Peter and Quick, Nick. (1995). Innovation in engineering education: The 'PAMS' project. *Studies in Hr Edn* 20(2), 173-85.

DISTANCE EDUCATION

Kapoor, D V (1995) Continuing education: An industry viewpoint. *Indian J of Tech Edn* 18(4), 22-4

Kuldip Kaur (1995) Distance education in India: Role and relevance. *Progress of Edn* 70(5), 98-103, 106

Panda, Santosh (1995). Review of research on Indian distance education. *J of Hr Edn* 18(3), 469-84.

Satsangi, P S (1995). Continuing education: A systems approach to course planning. *Indian J of Tech Edn* 18(3), 64-5.

K.C. MAHINDRA SCHOLARSHIPS

THE TRUSTEES OF K C MAHINDRA EDUCATION TRUST OFFER INTEREST-FREE LOAN SCHOLARSHIPS TO INDIAN NATIONALS FOR HIGHER EDUCATION ABROAD IN VARIOUS FIELDS

Applications are invited for the K.C. Mahindra Scholarships for the year 1996 for advanced studies in Engineering, Natural Sciences, Humanities, Medicine & Business Management including the study of Military, Naval and Aviation Sciences. The maximum amount of scholarship payable to any scholar shall not exceed Rs 70,000/- Applicants for these scholarships are required to satisfy the following conditions -

- (a) They must possess a FIRST CLASS degree or an equivalent diploma of the same standard from a recognised Indian University.
- (b) They must have secured admission or at least have applied for admission in reputable foreign Universities for courses commencing from September, 1996 but not later than February 1997.

Candidates studying in the FINAL YEAR of the degree or diploma courses are also eligible to apply provided they produce their final year Certificate before end June, 1996.

Government and Quasi Government Officers with a creditable academic record, going abroad for specialised qualifications are also eligible to apply

Preliminary applications should be forwarded to The Managing Trustee, K.C. Mahindra Education Trust, Cecil Court, 3rd Floor, Mahakavi Bhushan Marg, Bombay 400 001 along with 25 cms x 18 cms self-addressed envelope with Rs 3.00 postage stamps affixed, which should reach him not later than 29th February, 1996. The prescribed application form will be sent only to those candidates who are considered to have the requisite qualifications as stated above.

Prescribed forms duly filled by the applicants together with necessary enclosures must reach the Trust Office before 31st March, 1996

The final selection of the candidates will take place in the 2nd week of July and the interview date will be intimated to the selected candidates during end of May, 1996



ANNAMALAI UNIVERSITY

MEDICAL ENTRANCE EXAMINATIONS - 1996 NOTIFICATION

ROC No. 1006/K2/Advt.-3/96

Annamalainagar,
31-01-1996.

A common Entrance Examinations will be conducted in selected centres in Tamil Nadu by the Annamalai University for the Candidates who intend to seek admission for the following SELF-FINANCING COURSES in the University.

COURSES OFFERED

- | | | |
|------------|-----------------------|------------|
| 1) M.B.B.S | 2) B.D.S | 3) B.P.T |
| 4) B.O.T | 5) B.Sc (Nursing) and | 6) B.Pharm |

Appearance in the Entrance Examinations is **COMPULSORY FOR THE CANDIDATES** seeking admission to the above courses. These Entrance Examinations are for the candidates belonging to **TAMIL NADU AND ALSO OTHER STATES.**

This Notification relates only to the **ENTRANCE EXAMINATIONS.** Candidates are advised to refer to separate notification to be issued by the University inviting applications for admission to the desired Courses

Selection to a course will be governed by the procedures laid down by the University

GENERAL INSTRUCTIONS

Candidates who are appearing in Higher Secondary or Equivalent qualifying examinations during March-May 1996 and Candidates who have already passed HSC or Other equivalent qualifying examinations are eligible to apply for these entrance examinations.

The Entrance Examinations will be conducted in the following subjects:

Paper 1 : Biology (Botany & Zoology) - (08-05-96 Forenoon)

Paper 2 : Physical Sciences (Physics & Chemistry) - (08-05-96 Afternoon)

Admission will be made on the basis of marks obtained in the relevant subjects in the qualifying examination (HSC or equivalent) and in the Entrance Examinations, besides an interview (inperson) to be conducted by the University

The selection will be made on the basis of aggregate marks obtained in i) Qualifying Examination - 200
ii) Entrance Examination - 100 and iii) Interview - 30

COST OF APPLICATION FORM

The Cost of application form is — Rs 80/-

METHOD OF PAYMENT

Application forms can be obtained **INPERSON** by **CASH** Payment at the University Treasury on all working days

To get application form **BY POST** send a requisition letter along with a Demand Draft for Rs. 80/- drawn in favour of "THE REGISTRAR, ANNAMALAI UNIVERSITY, ANNAMALAINAGAR - 608 002" obtained on or after 14-02-96 from **INDIAN BANK/BANK OF MADURA/STATE BANK OF INDIA**, payable at Annamalainagar or Chidambaram and a self-addressed kraft envelope of size 35cm x 15cm with stamps affixed to the value of Rs. 6/-. **DRAFT FROM ANY OTHER BANK WILL NOT BE ACCEPTED.** Candidates are advised to write their name and address on the reverse of the Demand Draft

Application forms will be sent only by **ORDINARY POST** and the University will not be held responsible for non-receipt of application forms

Application form will be issued from — 14-02-96

Last date for issue and receipt of filled
in application form in the University — 15-03-96

Date of Entrance Examinations — 08-05-96

DR. PL. SABARATHINAM
REGISTRAR

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CLASSIFIED ADVERTISEMENTS

GOA UNIVERSITY
SUB POST OFFICE GOA UNIVERSITY
TALEIGAO PLATEAU - GOA
No. GU/IV/APR/284/96
Date : 23/1/1996

The Goa University invites applications for the following posts

1 Name of the post REGISTRAR (One Post)

2 Scale of pay Rs 4500-150-5700-200-7300

3 Minimum Qualifications and Experience : A postgraduate degree with atleast 55% marks, or its equivalent grade. Atleast 15 years of experience as Lecturer/Reader of which 8 years should be in Reader's grade with experience in educational administration OR Comparable experience in Research establishment and other institutions of higher education. OR 15 years of administrative experience of which 8 years as Deputy Registrar or equivalent post

1 Name of the post : FINANCE OFFICER (One Post)

2 Scale of pay : Rs 3700-125-4700-150-5300-200-5700

3 Minimum Qualifications and Experience : A Postgraduate degree in Commerce with atleast 55% marks or equivalent grade, OR membership of the Institute of Chartered Accountant, OR the Institute of Costs and Works Accountant

8 years experience of works relating to budgeting, accounting, or other financial matters in a responsible position in a Government department, or educational institute on a post carrying a pay scale of Rs. 2200-4000.

Note : The Registrar and Finance Officer shall be appointed for a period of five years which may be renewed for similar term, till the age of 60 years.

1 Name of the post : DEPUTY REGISTRAR (One Post)

2. Scale of pay : Rs. 3700-125-4700-150-5300-200-5700

3. Minimum Qualifications and Experience : A postgraduate degree with at least 55% marks or its equivalent grade 8

years experience as a Lecturer in a College or a University with experience in educational administration. OR Comparable experience in research establishment and other institutions of higher education OR 8 years administrative experience as Assistant Registrar or in a post carrying a scale of pay Rs 2200-4000

Desirable : (For all the three posts). Experience in Computer Applications and/or use of Management Informations Systems

Applications giving full details of qualifications, experience, age, present salary drawn, position held, name and address of three referees under whom applicant has worked etc supported by relevant documents enclosing certified copies of testimonials and certificates may be sent so as to reach the Registrar's Office marked on the envelope "For the post of . . ." on or before March 18, 1996. Applicants who are already employed should send their applications through proper channel. Incomplete applications are likely to be rejected. Canvassing is strictly prohibited. University reserves right to accept/reject applications received after the last date indicated above

Prof. K.M. Mathew
REGISTRAR

ST. BERTHMAN'S COLLEGE
CHANGANASSERY
Kerala State, Pin 686101, South India

Wanted lecturer in Physical Education — Open/Community quota. The above post is subject to the sanction by the Mahatma Gandhi University to be reviewed under U G C scheme by the Govt. Age — As per U.G.C. and Government regulation. Qualification — First or second class Masters degree on the concerned subject with not less than 55% and pass in the U.G.C. Eligibility Test. Apply to the Principal within one month from the date of publication of this notification. Application and other details can be had from the college office on payment of Rs. 300/-

PRINCIPAL

NATIONAL INSTITUTE OF
IMMUNOLOGY
ARUNA ASAF ALI MARG
NEW DELHI - 110 067

The National Institute of Immunology, an autonomous research Institute under the administrative control of Department of Biotechnology, Ministry of Science & Technology, Govt. of India, is desirous of engaging on contract the following staff against sponsored projects.

PROJECT ASSOCIATES - 3 posts

Rs 4400/- min of the range, Rs 6400/- max of the range

QUALIFICATIONS

Posts 1 & 2 - 1st class M V Sc./M Pharma /M Biotech or M Sc in any discipline of Life Sciences with minimum of two years relevant experience preferably in Molecular Genetics or Ph.D degree. Candidates who have submitted their thesis may apply

Post 3 - Ph.D degree in Immunology, Cell Biology, Biochemistry or other Biological Sciences. Candidates who have submitted their thesis may apply

JOB REQUIREMENTS/EXPERIENCE

Posts 1 & 2 - Conducting Research work related to the project. Genomic & C-DNA library construction, screening, cloning, subcloning, sequencing and conducting PCR related experiments

Candidates aware of molecular biological techniques would be given preference.

Post 3 - Project deals with issues regarding maintenance and breakage of Immunological tolerance. Work involves using cellular and molecular immunology techniques as well as modern biochemical and protein separation/ purification techniques.

Candidates with theoretical and practical knowledge in Immunology will be preferred.

The Project Associate will be paid consolidated emoluments in the range indicated above, depending on the qualifications, experience and suitability. No allowances,

perks are payable over and above the consolidated emoluments.

NOTE

1) Ph.D/MSc candidates who have qualified National qualifying examinations NET/GATE/CSIR will be given preference.

2) M.Sc candidates if selected will not be eligible for registration for Ph D of the Institute or any other University/Institute of higher learning. They can, however, compete for admission to NII Ph D programme on open basis and, if selected, will have to resign from their present post.

3) The candidate will be on contract for one year at a time. At the end of each year the emoluments may be suitably enhanced after review.

4) Leave, and other terms and conditions of the contract will be applicable as per rules relating to the Project Staff of the Institute. No Hostel/Housing facility is available with the Institute at the moment.

5) Number of posts may vary and shall be need based. Advertisement is no commitment.

6) Canvassing in any form will be a disqualification.

Application on a plain paper giving details of qualifications/experience along with attested copies of certificates, curriculum vitae with names of three referees and a bank draft for Rs 15/- in favour of the Director of the Institute may be sent to the Manager (A & E) within 15 days of publication of this advertisement. SC/ST candidates are exempted from payment of application fee. However such candidates may clearly specify the category they belong to. Out station candidates called for interview shall be paid single second class rail fare to and fro by shortest route on production of the proof of the same.

NORTH GUJARAT UNIVERSITY PATAN - 384 265 (N.G.)

Applications are invited in the prescribed form along with details, available from cash counter on payment of Rs. 50/- in cash or by crossed I.P.O in favour of Registrar, North Gujarat University for the following posts, so as to reach the under-

signed on or before 4-3-1996.

A. Professor Mathematics -1
Commerce -1

(Both posts reserved, one each for S.T. and S.C candidate)

B. Reader English -1
Mathematics -1
Commerce -1

(Two posts reserved, one each for S.T. and S.C. candidate)

C Lecturer Prakrit -1
Commerce -1
Statistics -1

(Two posts reserved, one each for socially and Educationally Backward class and S.T. candidate)

Conditions:

- 1 Knowledge of Gujarati is essential for all the posts and knowledge of Sanskrit preferred for the post of lecturer in Prakrit.
- 2 Number of posts may vary.
- 3 Number of posts in reserved category may vary. If candidates of reserved category are not available for the above posts, other applications may be considered for recruitment.
- 4 As the University is to offer programme in Master of Business Administration, only the persons having post-graduate degree in Management Studies and/or having teaching/ research experience in the area of Management will be considered for the post of Professor in commerce
- 5 Those who have applied earlier may apply again

Date 30/1/1996

Bharat Shah
REGISTRAR

GURU JAMBHESHWAR UNIVERSITY, HISAR ADVERTISEMENT NO. 2/96

Applications on prescribed form obtainable from the office of the Registrar on payment of Rs. 50/- in cash on counter or through Demand Draft in favour of the Deputy Registrar (Accounts) accompanied by a self addressed envelop of 9"x4" duly stamped for Rs. 8/- for the following posts, are invited so as to reach the Deputy Registrar (Admn.) latest by 21.2.1996.

1. Professor (Pharmaceutical Sciences)-1 (Rs. 4500-7300)
2. Reader (Pharmaceutical Sciences) - 1 (Rs 3700-5700)
3. Lecturer (Pharmaceutical Sciences) - 1 (Rs. 2200-4000)

4. Librarian - 1 (Rs. 4500-7300)

5. Dy. Librarian - 1 (Technical) (Rs. 3700-5700)

6 Asstt. Librarian -2 (Rs. 2200-4000)

7. Doctor (Male) - 1 (Rs. 2200-4000 + Rs. 600 NPA)

8. Doctor (Female)- 1 (Rs. 2200-4000+600 NPA)

9. Director of Sports - 1 (Rs. 3700-5700)

10 Coaches- 2 (2200-4000) (Athletic-1, Judu-1)

11 System Manager- 1 (Rs 3000-5000)

12 Programmer - 3 (Rs 2200-4000)

13 Data Entry Operator - 14 (Rs. 1400-2600) (SC-2, BC-A 2, BCB-1, ESM/GC-1)

14 Jr Data Operator- 14 (Rs. 950-1500+40 SP) (SC-2, BCA-2, BCB-1, ESM-1)

15 Executive Engineer (Civil) - (Rs. 3000-4500)

16. S.D.O. (Electrical) - 1 (Rs. 2200-4000)

17. S D O (Civil) -1 (Rs 2200-4000)

18. J.E (Civil) - 2 (Rs 1640-2900)

19 J.E (Electrical) - 1 (Rs 1640-2900)

20 J.E (Pub Health.) - 2 (Rs 1640-2900) (SC-1)

21 Divisional Accountant- 2 (Rs 1400-2600), (SC-1)

22. Sr Scale Steno-grapher - 4 (Rs 1400-2600+60 SP)

23. Steno-typist -10 (Rs 950-1500+100 SP) (SC-2, BCA-1, BCB-1, ESM (G) -1)

24 Clerk-cum-Typists - 30 (Rs 950-1500+40-S P) (SC-6, BCA-3, BCB-3, ESMGC-1, ESMA-1, ESMB-1)

1 The qualifications/experience for the above posts have been mentioned on the respective application forms

2. The application fee, which is to be remitted through Bank Draft only in favour of Deputy Registrar (Accounts), G J U, Hisar is Rs 200/- for posts carrying a pay scale of Rs 4500-7300, Rs 150/- for posts carrying a pay scale of Rs 3000-5000 and Rs. 3700-5700, and Rs 100/- for all other posts. However, the SC/ST/BC and Ex-serviceman Candidates are exempted from the payment of application fee

3. Those who are in employment must send their applications through proper channel.

4. The number of posts mentioned are tentative subject to increase/decrease as per requirement.

5 Application not received on prescribed form, without certificate copies of testimonials/photographs, fee, other documents or received after the last date, shall be rejected

REGISTRAR

NCERT

National Council of Educational Research and Training invites applications for one post of Assistant Public Relations Officer in the pay scale of Rs. 2200-4000 (Reserved for SC).

Qualifications Essential : (a) At least second class Master's Degree preferably in Hindi, (b) proficiency in English and Hindi, (c) A post graduate diploma/degree in Journalism/Mass Communication/Public Relations from a recognised university or the Indian Institute of Mass Communication, New Delhi. Preference will be given to candidates possessing Master's Degree in Mass Communication/Journalism from a recognised Indian or Foreign University. (d) At least 5 years experience of editing House Journals. Press Liaison work including experience of preparing handouts and other materials for the press, print publicity.

Preference will also be given to those who have (a) a flair for writing in Hindi and ability to translate the materials from English to Hindi; and (b) experience of using both English and Hindi languages for communication in a public relations organisation.

Desirable : (a) Experience of Organising Exhibitions and Managing conducted tours for media men, (b) Knowledge of typography, layout and production of journals and print literature including proof reading.

Age : Below 35 years as on 01.1.1996. Relaxable upto 5 years in the case of SC/ST candidates. There is no age limit for the employees of the Council.

If a candidate is found to be of exceptional merit or otherwise well qualified, relaxation of qualifications and age may be given by the Selection Committee at its discretion.

The candidates will be required to appear in a written test at which their general knowledge, ability of editing news stories and to put out handouts for the press will be tested. Those who qualify in the written test will be called for interview.

Those employed in Government/semi-government/autonomous organisations should send their applications through proper channel.

Application on plain paper duly typed should contain the following particulars :

1. Post applied for, 2 Full name of the applicant in capital letters, 3. Complete postal address, 4. Date of birth, 5. Whether belongs to Scheduled Caste/Scheduled Tribe/Ex-Servicemen/Displaced Persons. 6. Educational/ professional qualifications may be given in tabular form indicated below:

Exam or Degree	Class or Division	Percentage of marks obtained	Year	Subject taken	Name of University
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7. Experience (give full particulars of past and present nature of employment in chronological order):

Full address of the office/firm or Institute	Post held	From To	Scale of pay	Basic Pay	Whether post held permanently/on probation/temporary	Reason for leaving the post
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8. Describe below the specific experience gained during your employment which has a bearing on the post applied for

Signature of the candidate

Applications along with bio-data and attested copies of certificates of qualifications and experience etc. should reach the Secretary, NCERT by 29.2.1996. The envelope should be marked "Application for the post of APRO".



Secretary
National Council of Educational
Research and Training
Sri Aurobindo Marg
New Delhi-110 016.



SCHOOL OF CORRESPONDENCE COURSES ANDHRA UNIVERSITY, VISAKHAPATNAM

ADMISSION NOTIFICATION

Admission Into B.A., B.Com. and B.Sc. Courses - Supplementary Batch 1995-96

The School of Correspondence Courses invites applications from the candidates residing in India for admission into B.A., B.Com., and B.Sc. Degree Courses for the academic year 1995-96 as Supplementary Batch

The 1st year University Examinations for these candidates will be held in September/October, 1996 and 2nd and 3rd year Examinations will be held with a gap of one year each, thereafter

COURSES

- 1 B.A. (both English and Telugu media) with the combinations of Spl. Telugu, Spl. English, Spl. Hindi, History, Economics, Politics, Public Administration, Sociology and Mathematics
- 2 B.Com. (both English and Telugu media)
- 3 B.Sc. (English medium only)

ELIGIBILITY

- Intermediate/P.U.C. or equivalent or pass in Entrance Examination conducted by this School
- Intermediate/P.U.C. or equivalent or pass in Entrance Examination conducted by this School
- Intermediate/P.U.C. or equivalent with Physical Sciences and Mathematics

Applications will be issued from 1st February, 1996. Filled in applications should reach the undersigned on or before 4-3-1996.

Intending candidates may write to the undersigned by Designation for application form and prospectus by sending Rs. 20/- by Demand Draft/ Money Order in favour of the Director, School of Correspondence Courses, Andhra University, Visakhapatnam-530003. The candidates have to write their names, address and course for which they want the prospectus on the back of the D.D. or M.O. coupon whichever is applicable. The candidates may also remit cash at the Cash Counter of the School of Correspondence Courses towards Application forms and prospectus. **Postal Orders and Cheques will not be accepted.**

The prescribed application forms are also available at the following places on payment of Rs. 20/- through Demand Draft drawn in favour of the Director, School of Correspondence Courses, Andhra University, Visakhapatnam-530003

OTHER PLACES OF SALE OF APPLICATIONS:

a) At New Delhi:

- 1) Sales Counter, Association of Indian Universities A.I.U. House, 16 Kotla Marg, New Delhi
- 2) Sri Venkateswara College, Dhola Khuan, New Delhi

b) Study Centres:

- 1) Government College, Srikakulam, 2) M.R. College, Vizianagaram, 3) Mrs. A.V.N. College, Visakhapatnam, 4) Govt. College, Rajahmundry, 5) P.R. Govt. College, Kakunada, 6) Sri C.R.R. College, Eluru, 7) S.R.R. & C.V.R. Govt. College, Vijayawada, 8) A.C. College, Guntur, 9) D.N.R. College, Bhimavaram, 10) Silver Jubilee College, Kurnool, 11) Indian Institute of Management and Commerce, Hyderabad, 12) A.M.A.L. College, Anakapalle, 13) F.S.R.K.R.R. College, Bobbili, 14) Noble College, Machilipatnam, 15) V.S.R. & N.V.R. College, Tenali, 16) Govt. Degree College, Narasannapeta, 17) S.G.S. College, Jaggaiahpet, 18) S.S. & N. College, Narasaraopet, 19) S.K.B.R. College, Amalapuram, 20) V.S.R. & Y.R.N. College, Chirala, 21) V.V. & M. College, Ongole, 22) Sri Sarvodaya College, Nellore, 23) B.V.K. College, Visakhapatnam, 24) Y.N.M. College, Narsapur, 25) S.V.K.P. & Dr. K.S. Raju Arts & Science College, Penugonda, 26) Progressive Degree College, Abids, Hyderabad, 27) Govt. College, Narsipatnam and 28) Sri Kandula Obula Reddy Degree College, Bestavariapeta.

The School has no agents and takes no responsibility for prospectus issued and promises made for admission by any other institution

**PROF. V. ABRAHAM
DIRECTOR**

Visakhapatnam
Dt. 26-1-1996

N.B. The applicants should clearly mention in their requisition that they require "Admission application form for Supplementary batch"

SPECIAL NOTE FOR THE CANDIDATES WHO APPEARED FOR B.A./B.COM. ENTRANCE EXAMINATION IN DECEMBER, 1995
The results of B.A./B.Com. Entrance examination held in December, 1995 will be announced shortly and the successful candidates in the said examination need not apply for Admission application form and prospectus for admission into first year degree course. The School will arrange to send the Admission application form and prospectus along with marks statement-cum-eligibility certificate to such candidates after the results are announced. They have to pay an amount of Rs. 20/- towards the cost of admission application form and prospectus along with the prescribed tuition fee at the time of admission. However, the duly filled-in admission application form along with the necessary enclosures including demand draft/ Money Order receipt towards prescribed fee should reach the School of Correspondence Courses on or before the prescribed last date.